SOCIAL SCIENCES

NOVEMBER, 1937

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THE CRISIS

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A Record of the Darker Races

ROY WILKINS, Editor

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Volume 44, No. 11 *Whole No. 323*

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THE CRISIS was founded in 1910. It is published monthly at 69 Fifth Avenue, New York, N. Y., by Crisis Publishing Company, Inc., and is the official organ of the National Association for the Advancement of Colored People. The subscription price is $1.50 a year or 15c a copy. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage, and while THE CRISIS uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879, and additional second class entry at Albany, N. Y.

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NEXT MONTH

The December CRISIS will have several features dealing with young people and children. Some of the activities of the youth councils and college chapters of the N.A.A.C.P. will be detailed.

•

There will be an article entitled "Our Delinquent Children" by Elaine Ellis.

•

There will be, also, an interesting piece by J. H. Harmon, Jr., called "Negro Pioneers in Texas History." Mr. Harmon has uncovered some little publicized historical material on Negroes in the early days of Texas and his revelations are certain to be of wide interest.

•

Henry Lee Moon will contribute a review of the new novel by Waters Turpin, "These Low Grounds."

•

In an early issue will appear a comprehensive review of the campaign against inequalities in public education which has been carried forward by the N.A.A.C.P. for the past two years. It will be written by Charles H. Houston, special counsel of the Association.

OUR CONTRIBUTORS

George S. Schuyler is the well-known newspaper columnist and magazine writer.

•

Dr. Frederick L. Hoffman has made many statistical studies of the Negro, particularly of Negro health.

•

G. James Fleming, until September 30, was city editor of the New York *Amsterdam News*. He now lives in Philadelphia.

•

Stetson Kennedy is a native of Florida and is a college student there.

•

Benjamin E. Mays, who writes the second of two articles on the conference of church leaders at Oxford, England, last July, is dean of the School of Religion at Howard University, Washington, D. C.

•

Edward Lawson is connected with the publicity staff of the Works Progress Administration.

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Reflections on Negro Leadership

By George S. Schuyler

A recent trip through industrial centers, studying new trends in the labor movement and the place of the Negro worker in them, has strengthened Mr. Schuyler's belief that a new type of leadership must come into being if the race is to go forward

YOU may shout louder than a peddler in praise of our progress but the grim fact looms as plainly as Fujiyama that we are not moving forward very fast. Our team is good but our coaches are timorous. We're hefty enough to hold the line but we're defeated by mis-direction. We shift with agility but don't gain much ground. Forward passes slip through our fingers with enraging regularity. Yet our overtrained cheering sections chant of victory even when a ball is fumbled on our five-yard line or some Uncle Tom blocks a punt. And if, mayhap, a one-man team crashes through for an unassisted touchdown we exultantly scream "Look what we've done!" In sum, our individual performances are often spectacularly successful but our team play, in the main, is woefully bad. Can it be that there's something wrong with our leadership?

Thirteen million strong, 90 per cent literate, a million grammar school graduates, and controlling billions in money and property, we rate a much higher group status in America than we possess. And so long as the group is down, no individual can get very far up.

Eighty years after Emancipation, where are we? We are cowering in the dugouts of expediency strafed by the pursuit planes of prejudice and wedded to watchful waiting. We bandage our wounds with auto-suggestion and sing ourselves to sleep in the shell holes of segregation. We chant peace in the midst of war and hail the taking of a trench while blinking the loss of a battle. We paint our pariahdom with praise of piddling progress and shout our patriotism from the deepening well of poverty. We fiddle while Liberty burns, then wallow for warmth in her ashes. We are making a virtue of avoidance and viewing vigilance as a vice. With our present leadership we bid fair to shortly rival the Sudras.

Intelligence is the ability to adjust oneself to constant change, to survive in a shifting society, to turn with the tide of time. Education is, or ought to be, the lever that lifts obstacles from the path we pave for posterity. The educated are the mechanisms that steer the Ship of State off the shoals of sorrow into the harbor of happiness, the compasses that chart the way to contentment, the implements of the will to power. Natural leadership always exists but its edge is too often dulled by ignorance so that it becomes as much of a bane as a benefit. To shift the balance to the side of success we need schooling. When the recipients of schooling fail to effectively function for the group there is something radically wrong.

Loss of Land

Two-fifths of our workers are farmers. Agriculture was once our economic backbone but now it clamors for a chiropractor. Our landless laborers increase faster than fleas in a flophouse and in the past thirty years we have lost more land than the Japanese grabbed in Hopeh. A greater calamity, this, than the appointment of Justice Black or even the reelection of Arthur W. Mitchell. No group can be fundamentally powerful when divorced from the land. Yet after a half century of so-called agricultural colleges we own less land than in 1900. Indeed, our farm ownership declined 20 per cent in acreage from 1920 to 1930 alone. Our people have fled from farm to flat and now have nothing to flee back to. Instead of working out a plan to help him preserve what he had, our leaders followed the peasant to the pavements and participated in his plucking. They drained his dollars into fraternals and finance companies that died forthwith from dishonesty and the depression. Today the dilapidated buildings they built with his money gaze down in mournful mockery upon dozens of black boulevards.

What specifically could an enlightened leadership have done? It could have had a colored counterpart of the Jewish Agricultural Society, placing competent colored farmers on their own land and helped them to stay there. The money squandered on useless temples would have bought thousands of farms. It could have organized co-operative farm banks to finance crop loans and saved the farmers from the clutches of the Legrees. Our newspapers could have aided the drive instead of chronicling the murders, lecheries and pointless trivia of Aframerica. Tens of thousands now vegetating amid urban vermin might have been independent in healthy surroundings. Even if apologists should advance the dubious contention that the trek to the city was dictated by Cracker terrorism, there was nothing preventing a farm program in the North and West, and nothing prevents it now.

But no, our agricultural and industrial school graduates chose everything except agriculture and industry, becoming mostly teachers, petty business men and professional folk with an unhealthy disdain for the land. They wanted something "dignified;" a berth in one of our educational department stores or a spot in the ghetto fleecing the afflicted, fields now unfortunately overcrowded. They shunned husbandry as suggestive of servitude. Bereft of an educated minority, the vast farm population became helpless, incapable of coping with their problems, with the result obvious everywhere in the South.

Little Aid from Church

From the viewpoint of group progress the Negro church, regardless of denomination, has no constructive social program. The chief ambitions of *most* ecclesiastical leaders are to corral a lot of people, take up fat collections, pay off several layers of mortgages and start off congregations on new debts for new or castoff structures so that someone may win a reputation as "a church builder" (there being small concern with the fact that a church is not a building but the people), and last but not least to go on long annual vacations financed by worshipful washerwomen.

The serious social problems surrounding our new urban populations were a challenge to our churches. It was criminal to waste time talking about saving souls when members were slaving long hours under savage working conditions at starvation wages. It was criminal to collect coins to foster the Christianization of the Krus when delinquency, disease and death gripped the ghetto. It was criminal to commit congregations to enormous expenditures for new or second-hand church structures when the Race was rotting in rookeries revolting even to rats.

(*Continued on next page*)

The workers needed organization of their laboring power to enable them to meet the rising cost of living, to shorten their killing work day and to improve the medieval conditions under which they worked. They needed consumers organizations to get pure food at good prices and to put the profits in their pockets. They needed decent places of recreation to maintain health and morals. They needed tenants unions to beat down the exorbitant tribute they were forced to pay for residential segregation. They needed clinics and health instruction to offset the terrible toll of deaths exacted by occupational and slum diseases. They need all these things now.

But it goes without saying that aside from a few brilliant and isolated exceptions our ecclesiastical leaders have not interested themselves intelligently in these problems, aside from an occasional sympathetic moo. What has been accomplished has often been in spite of them. And yet what is there about an enlightened socio-economic program in consonance with the obvious needs of the community that is contrary to the teachings of Christianity? Surely Jesus would want to do something fundamental about people being robbed, starved, jailed and murdered.

In personal service and the polite peonage of domestic work a third of our workers are engaged. Here the best jobs have slipped away from us. We were once "on the ground floor" in this work. We are now in the subcellar. It was always considered a means to an end rather than an end in itself. Our better (?) classes despised and ridiculed it, although living off the people who performed it. But they formulated no policies calculated to improve the Negro's status in it. We have washed enough clothes to fill a line linking all the planets yet today we are laborers in other people's laundries, and even the smallest places, which might have been ours, are run by Hung Far Low. We made the American hotel and restaurant business and now the best places give us no jobs. Some of this is due to race prejudice, but only some of it. Flattered by the fiction that we were natural-born servants, we didn't bother to study and improve. The result is well known. Only two years ago did Tuskegee start courses in personal service to train Negroes how to serve.

Year by year our "free" territory shrinks like a shoddy suit in a shower. We are almost as securely shackled by segregation as we were when the Louisville decision was rendered in 1917. The New Deal housing projects strengthen the boundary lines. We skulk from ghetto to ghetto too wary to apply for bed and board outside the Black Belt and too patriotic and proud to admit that we are jammed in a vast jail. Few colored communities have formulated any tactics for dealing with this evil except the ancient artifice of avoiding all places "where we are not wanted." Publicity campaigns to break down interracial prejudices are unheard of. We have more "educated" leaders than we had forty years ago, but have they a greater sense of social responsibility and ordinary enlightened selfishness? Have they as much character as their forebears fresh from the fetters? Are they more eager to be free than those who battled the Terror during Reconstruction?

Labor Attacks Prejudice

Recently I visited 35 industrial centers investigating the response of the Negro workers to the new labor unionization drive. Almost everywhere Negro workers were found to be flocking to both A. F. of L. and C. I. O. unions in unprecedented numbers. They were found functioning as officials in literally scores of unions. In hundreds of instances they were serving on workers' committees negotiating wage agreements involving millions of dollars. In some cases they had formed organizations and struck for better working conditions before organizers arrived on the scene. Wherever they had joined with white fellow workers for mutual improvement, race relations had vastly changed for the better. They had gone through the flames of industrial warfare and emerged strengthened and respected.

Here at long last were color prejudice and discrimination being effectively attacked through labor association, organization and education. Here were colored and white workers striving toward a common goal with astonishing *esprit de corps*. And with few exceptions most of the union leaders interviewed seemed genuinely determined to erase the color bar for the betterment of both groups.

Of course color prejudice and discrimination still obtain in the labor movement in America. Of course there are plenty of both colored and white workers who will not join unions. Of course the labor movement is far from perfection on the race question. But not in fifty years has America witnessed such interracial solidarity.

But the most disheartening observation in connection with this labor revolution was the indifference, hostility and open opposition of so many "educated" Negroes holding positions of trust and leadership in their respective communities. Their reactions to the labor drive seemed to range from sheer ignorance of the issues involved to active cooperation with the efforts of employers to halt the workers' bid for power and protection.

Upper Classes Indifferent

Nowhere was the bulk of Negro leaders actively aiding the Negro workers upon whom they depended for a livelihood. Nowhere were the "educated" classes cooperating with the unions to aid the work of organization, save in a few notable instances, and there by only one or two individuals. Nowhere were Negro preachers opening their churches for labor meetings although they were glad to give any itinerant bush priest a "break." Here and there a preacher, lawyer, a politician or social worker was found whose aid to the workers cannot be too highly commended. But a great many more denounced the new unions as "radical," were belligerent in siding with the employers and in some instances openly recruited strikebreakers to take the jobs of black unionists. The sentiments they expressed were invariably a rehash of the editorials in the local kept press.

These people declared in defense that Negroes could not trust the labor unions; that employers had given Negroes *some* work; that many labor unions barred Negro members. All of which could be given as reasons for not joining the white church, the Y.M.C.A., the civil service, the Army or the Democratic party. They did not seem to understand that in the modern industrial world the unorganized worker is a helpless worker; that discrimination against Negro workers by parts of organized labor is no sound argument against labor organization, just as the sinking of the Titanic was no sound argument against transatlantic travel; that under the recently enacted National Labor Relations Act workers had to be represented by *somebody*, and it were better to have a hand in the choosing of that representative; that here was an excellent opportunity to fight race prejudice fundamentally.

A Shameful Chapter

Their desertion of the struggling Negro workers in this crisis constitutes one of the most shameful chapters in our recent history. The new position Negro labor has won in the past year has been gained in spite of the old leadership. It has been won with new leadership; militant young men and women from the ranks of labor and grizzled

(*Continued on page* 347)

Cancer in the North American Negro

By Frederick L. Hoffman

This discussion, abbreviated somewhat, is a reprint of Dr. Hoffman's article which appeared in the AMERICAN JOURNAL OF SURGERY in October, 1931. It is reproduced, with permission, as part of the world-wide fight against cancer

THE outstanding contribution to the study of benign and malignant tumors in the American Negro was made by Dr. Rudolph Matas in 1896, in a contribution to a treatise on Surgery by Frederick S. Dennis of New York City. Dr. Matas brought to bear upon his treatment of this interesting phase of the cancer problem an unrivalled experience, extraordinary powers of observation, and an impartial attitude of mind which gives to this production a lasting value in medical literature. I had in the same year published my "Race, Traits and Tendencies of the American Negro" including some fragmentary data on tumors, following an earlier discussion in my "Vital Statistics of the Negro" published in the Arena in 1892. But it was not until 1915, or twenty-three years later, that I was able to discuss the apparent frequency of cancer in the Negro race, on the basis of more ample data, in my "Mortality of Cancer Throughout the World." But this discussion being incidental to a larger purpose was far from adequate to present the facts as they should be known and understood by all who may have occasion to come in medical or surgical contact with the Negro race. For regardless of the clear-cut statement of Dr. Matas, serious misconceptions continue to prevail, as best illustrated by a discussion of "Malignant Disease in the Colored Race, with a Report of Two Cases,"[1] by Dr. August Schachner of Louisville, Kentucky.

Dr. Schachner introduces his subject with the remark: "Two years ago a prominent surgeon of Louisville, now residing in an eastern city, asked me among a number of others who practice surgery as to whether I had ever operated upon a colored patient for carcinoma; if I had ever seen cancer in the Negro. At that time I had not. In the same conversation he said that another surgeon, perhaps the oldest in the city, stated that in twenty-five years he had not operated upon a single case of cancer in the Negro. Aside from this particular instance I have frequently noticed that the impression seems to prevail rather generally that the Negro is almost exempt from cancer."

Yet when this was written or said the lucid statements and data presented by Dr. Matas were available, while the statistics of the Board of Health of Louisville would readily have furnished a conclusive answer to the question raised. In fact Dr. Schachner refers to the observations of Dr. Matas, which made the statement quite superfluous and irrelevant. He himself concludes his remarks on just two cases with the admission, "the Negro does not enjoy the immunity to malignant disease which has been heretofore supposed."

[1] Am. J. Surg. & Gynec. 1898–99.

Low Rate During Slavery

The discussion following this paper throws little light upon the question under consideration. It is quite true, however, that previous to emancipation, the Negro, by all the acceptable evidence available, was relatively much less subject to malignant tumors than the white race. The earliest evidence is to be found in De Sassure's "Census of Charleston, S. C." which includes vital statistics for the period 1822–48. According to this source, out of 8639 deaths from all causes among the white population, 61 or 0.7 per cent were due to cancer. Of the 11,220 deaths among the Negro population, 50 or only 0.4 per cent were due to this cause. Both races, however, even for this early period show a surprisingly low incidence of malignant tumors in this section of the country, while likewise the mortality from benign tumors was only 7 for each race. Of course, the question of imperfect diagnosis must be readily admitted for this early period when cancers generally were often not recognized as such even by the best practitioners.

In 1900 the Census office published a monograph on mortality including white and colored cancer death rate of certain southern cities. During 1906–10, the average cancer death rate of Mobile, Alabama, was 84.8 per 100,000 for the whites and 59.0 for the Negroes. For Charleston, the corresponding rates were 73.7 for the whites and 37.9 for the Negroes, while for New Orleans the rates were 86.0 for the whites and 74.2 for the Negroes, or not far from being identical.

In any event the conclusion is incontrovertible that the Negro cancer death rate during the last generation has increased considerably and is probably not far from the corresponding increase in the white population, although it is possibly somewhat more. The next question which therefore arises is whether there are well-marked differences in the relative distribution of the cancer mortality in the different races by organs or parts of the body affected. Unfortunately the data on this phase of the problem for earlier years are too fragmentary to admit of entirely trustworthy conclusions. The earliest data are those derived from the Census of Charleston, but limited to cancer of the uterus. It appears from this compilation that out of 61 deaths from cancer among the whites, 9 or 15 per cent were carcinoma uteri, while out of 50 deaths from cancer among the Negroes, 8 or 16 per cent were of this type. None of these deaths occurred, however, before 1841 among the Negroes, and none of the white uterine cancers occurred before 1831. As thus measured, the susceptibility of the two races does not vary measurably for this early period, typical of conditions of slavery. Cancer of the uterus in both races in this section of the country seems to have been extremely rare.

Difference in Mortality

But as I have said, all these earlier observations are of doubtful value in view of very probable diagnostic inaccuracies. I am limiting myself, therefore, to the most recent returns of the United States registration states, and shall point out the most significant divergencies in the cancer mortality of the two races. Among the males of the Negro population in 1927–28, deaths from cancer of the buccal cavity formed 5 against 5.7 per cent for the whites. Cancer of the stomach and liver formed 44.0 per cent in the whites against 50.4 per cent in the Negroes and cancer of the peritoneum, intestines and rectum formed 15.2 per cent among the whites and 12.9 per cent among the Negroes. Cancer of the breast, which is very rare among the men in both races, formed 0.5 per cent in the Negroes against 0.2 per cent in the whites. Cancer of the skin formed 3.6 per cent in the whites and only 0.2 per cent in the Negroes, while cancer of other organs

(*Continued on next page*)

and parts, or not specified, formed 31 per cent in the white population and 29 per cent in the Negro.

Coming now to females, the contrast is equally marked. Cancer of the buccal cavity prevailed to the extent of only 1 per cent among the whites against 1.4 per cent for the Negroes. Cancer of the stomach and liver formed 30 per cent among whites against 20.8 per cent among the Negroes. Cancer of the intestines and rectum amounted to 15 per cent for the whites against only 8.7 per cent for the Negroes. The most marked contrast appears in cancer of the female generative organs which caused 24.4 per cent of the cancer deaths among the whites against 44.7 per cent among the Negroes. I shall have occasion to refer to this outstanding aspect of the problem again. Cancer of the breast caused 18 per cent of the cancer mortality among white women against 14.5 per cent among Negro women. Cancer of the skin, as in the case of males, shows a much higher proportion among white women, or 2.0 per cent, against 1.1 per cent among Negro women. These are authentic results based on the total Negro mortality from cancer during 1927 and 1928 of 11,587 deaths, or respectively 3588 in males and 7999 in females.

Cancer of the breast is more common among Negro males, prevailing at the rate of 0.2 per 100,000 against 0.1 for the whites. For the females the rate was 11.7 for the whites and 14.6 for the Negroes. Here again I will give the detailed rates for females at different divisional periods of life. There were no deaths at ages under twenty-five. At ages twenty-five to thirty-four, the white rate was 2.4 and the colored, 3.6; thirty-five to forty-four, white rate 17.0, colored, 18.6; forty-five to fifty-four, white rate 38.1, colored 40.0; fifty-five to sixty-four, white rate 51.6, colored 61.0; sixty-five to seventy-four, white rate 73.9, colored, 89.2, seventy-five and over, white rate 105.5, colored, 128.8.

Cancer of the skin prevailed at the rate of 2.1 among white males and 0.7 among colored males. Among white females the rate was 1.6 against 0.8 for colored females. For other organs and parts, the white male rate was 13.5 and the colored rate 9.4. For females the white rate was 9.2 and the colored, 7.5. In 1925, in my second preliminary on the San Francisco Cancer Survey, I published a wealth of new material on the cancer mortality of New Orleans, differentiating throughout the two races and yielding some extremely interesting results. The investigation covered the four years 1919–1922. Unfortunately I have not as yet been able to bring that investigation further down to date. It was based on the critical examination of the original cancer death certificates furnished by the State Board of Health through the kindness of Dr. Oscar Dowling. The cancer death rate of the white population of New Orleans, as determined by this investigation for the years 1919–1922 was 125.3 per 100,000, while that of the colored population was 121.8. That of white males was 127.3 and that of colored males was 123.3 and that of colored females was 112.8. That of white females was 129.6. The detailed tables give rates by ages but it would hardly serve a practical purpose to enlarge upon this phase of the question.

Negroes Die Younger

The average age at death was 57.3 years for the whites against 48.1 for the Negroes. For white males the average age at death was 58.1 years against 50.8 years for colored males, while for females the average for whites was 55.8 years against 47.1 for the Negroes. The average known duration of the disease was 1.5 years for the whites and 1.0 years for the Negroes. Of the whites, 44.3 per cent had been operated upon previous to death, but among Negroes this proportion was 16.8 per cent. Among the whites, 2.9 per cent had come to autopsy and among the Negroes this proportion was only 1 per cent. Of the white deaths from cancer, 33.2 per cent occurred in hospitals and for the Negroes this proportion was 40.6 per cent. For the whites no ascertainable method of diagnosis was stated in 63.4 per cent of the cases and for the Negroes this proportion was 77.6 per cent. Microscopical diagnosis was made in 4.4 per cent of the cases among whites, while among the Negroes this proportion was 1.3 per cent. The average length of residence in New Orleans had been 44.8 years for the whites and 41.7 years for the Negroes.

The results in a general way confirm previous investigations and clearly emphasize the higher death rates from cancer from certain organs and parts among the Negroes, particularly among Negro women.

(The author here went into a discussion of cancer among natives in certain West Indian islands and in Africa. This portion of the manuscript was eliminated because of the desire to confine the discussion, as far as possible, to cancer among American Negroes—Editor.)

I may seem to have drifted far afield in my discussion of the cancer mortality of the American Negro but I feel strongly that the question at issue cannot be fully understood without an international background in view of the alien origins of our Negro population. Those who wish to pursue this study further cannot do better than read an interesting discussion entitled, "The Cradle of the World and Cancer, a Disease of Civilization," by Dr. Ernest H. Tipper of the West African Medical Service (retired), published in London in 1927. It has some extremely valuable observations on the Negro in Africa and the extreme rarity of cancer in natives not in contact with civilization but pointing out evidence that the liability to the disease increases almost invariably with the growth of town settlement and contact with the white population. Dr. Tipper is emphatically a believer in the dangers of a high protein or meat diet and he produces much evidence in support of his view that abstinence or moderation in meat eating often coincides with the rarity of malignant tumors. He gives a most interesting account of native foodstuffs which suggests the urgency of similar dietary studies of the Negro population in this country.

Race Mixture Important

I would fail also if I did not point out in this connection that the whole discussion of the American Negro cancer mortality is vitiated by the omission of the elements of race intermixture as the result of which we deal with a heterogeneous population of which only a relatively small proportion represents a strictly African type. For several hundred years the Negroes of this country have been in contact with our civilization and are habituated more or less to our mode of living. The range of intermixture runs from almost near white to pure black including every possible alien strain of blood, producing an entirely new type of mankind immensely at variance with the Negro population of Africa or for that matter for some parts of the West Indies. It should not be difficult, however, to carry on an extended research into the subject and single out survivals of the earlier African origin of our Negro population, and ascertain the varying degree of susceptibility in the pure black, the near black, brown, yellow and near white types of the race. Without such discrimination all observations upon the cancer mortality of the Negro population, considered as a homogeneous group, must be more or less fallacious and approximate closely the corresponding results for the white population. Even so, however, there are still marked differences which become more and more apparent as we deal exclusively with the Negroes in the black belt and particularly in such

sections as the Sea Islands of South Carolina. I am strongly inclined to think that malignant tumors in the pure blacks will be found to be much less common than in those types which show a considerable degree of white intermixture. But this question for the time being cannot be answered.

Briefly summarizing the foregoing the following conclusions would seem to be justified by the evidence available.

1. The present cancer mortality of our American Negro population tends more and more to approach the corresponding cancer death rate of the white population.

2. The cancer death rate of the Negro population has shown a persistent rise during the last thirty years and is now in marked contrast to the earlier death rates although more or less imperfectly recorded.

3. Fragmentary evidence available seems to justify the conclusion that malignant tumors in the slave population were extremely rare, corresponding in this respect to present day conditions in practically all parts of Africa.

4. The outstanding fact of the Negro cancer mortality is the much greater liability of Negro women to tumors of the generative organs, and in addition thereto a very much greater liability to non-malignant tumors of the same organs.

Metropolitan Life Data

5. Among the most useful data on the differential mortality of the two races are found in the experience of the Metropolitan Life Insurance Company for the period 1911–1922. By organs and parts these show the following illustrative differences: Cancer of the buccal cavity for males shows a death rate of 4.5 for the whites and 2.3 for the Negroes. This difference is sustained by a wealth of other data indicating the decidedly lower liability to cancer of the buccal cavity on the part of the male colored population. Cancer of the stomach and liver, however, for males shows a death rate of 23.9 for the whites and 17.4 for the Negroes. For females the respective rates were 28 for the whites and 19 for the Negroes, suggestive of the lesser liability on the part of the Negro race for both sexes. This difference unquestionably is partly at least attributable to variations in dietary habits which are deserving of extended study. Cancer of the female generative organs shows a death rate of 24.9 for white women and 38.4 for colored women. The much greater liability of Negro women to cancer of the uterus, ovaries, etc., is sustained by a wealth of other data for both this country, the West Indies and Africa. Cancer of the male breast shows a rate of 0.1 for the whites and 0.2 for the Negroes. This conclusion is also supported by other data suggestive of certainly double the liability of Negro males to cancer of the breast, which however is an extremely rare affection.

Cancer of the female breast shows a rate of 11.7 for the whites and 14.6 for the Negroes.

6. Cancer of the skin prevailed at the rate of 2.1 for the white males and 0.7 for colored males. For females the rate was 1.6 for the whites and 0.8 for the Negroes. This conclusion is also supported by much other evidence suggestive of the protective value of skin pigmentation. Of special importane on this phase of the problem are the observations on Melanosis by Dr. W. G. Spencer in his Bradshaw Lecture in 1923,[1] illustrating the importance of pigmentation in the etiology of new growths. All the authorities that I have consulted on the subject seem to hold the opinion that the colored races are less liable to skin cancers on this account and certainly this view seems to be supported by the available statistics. In any event cancer of the skin constituted only 1.4 per cent of the Negro deaths from cancer in the United States during 1923–27. In the total American population in 1927, this proportion was 2.8 per cent. Thus there is a marked difference, in favor of the Negro, in cancer of the skin, deserving of consideration.

7. As regards diagnosis, it goes without saying that in many cases the whites in this respect have a great advantage on account of earlier and better treatment. But this conclusion hardly applies to the major portion of the colored population living in our large cities. The Negro shows no aversion to making use of hospital facilities and in some instances is probably more ready to go to institutions than a white person. The statistics in this respect for New Orleans are quite convincing. In the matter of autopsies, however, there is a lesser chance of a correct final diagnosis in the case of the Negro which probably somewhat impairs the value of the general statistics.

With these observations I conclude an inquiry into a most important phase of the general cancer question. I cannot too strongly emphasize my convictions that a thorough study of cancer in the American Negro and collateral studies of cancer in the Negroes of the West Indies and Africa would lead to very important conclusions. It is to the credit of Dr. Matas that he should have been among the first to emphasize the racial differences, and I consider it a great privilege to be permitted to contribute to this interesting symposium of his outstanding work as a physician, surgeon and benefactor of mankind.

[1] Reviewed in the Brit. M. J. [1] Lond., 1918.

I Shall Remember These

By Harvey M. Williamson

These are the things I shall remember
Wind white with snow in last December,

The whisperings of tall green cane,
The pale-blue mistiness of rain,

Your slender fingers in repose,
The silky smoothness of the rose,

The scent of cedar and of pine,
The smooth warm taste of mellow wine.

These are things I shall remember
When I have come to my December.

River-Hunger

By Harvey M. Williamson

I shall go back to it some day I know
And watch the supple fingers of the wind
Furrow the fertile water row by row.

The haughty saplings just beyond the bend
Where pale blue water curves into the land
Will nod, "He had to come back in the end."

Tomorrow hides in His capacious hand
With face inscrutable and eyes unlit.
But this I know, this urge I understand:

The River calls, I must return to it.

Martha

By Mary T. Rauth

Her heart was lighter, lighter too, her step
Upon the time-worn pathway to the well,
And lighter was the dripping jug she bore
Upon her shoulder, since she first heard tell
Of One who eased the burdens of the weary.
She dreamed a dream amid her household cares,
Some day to see Him, some day hear His voice;
With her awed townsmen, she would humbly share
His wisdom. Then a miracle befell.
He came to her own house, and busily
She plied her household tasks, to ease His stay,
While Mary sat and listened at His feet—
Mary was wont to choose the easier way.
Then Martha felt a bitterness arise
Against her sister, who had kept her there,
Seeing her dream so nearly realized,
And thwarted by encumbering household care.
While Mary spent the sunny morning listening,
With idle hands and eager lifted head.
Perhaps her choice portrayed the greater love,
Perhaps she only hated baking bread.

Pullman Porters Win Pot of Gold

By G. James Fleming

Unquestionably one of the important events in the economic struggle of the race was the signing of the agreement in August between the Pullman Company and the Brotherhood of Sleeping Car Porters, an all-Negro union, recognizing the Union and granting pay increases. Some 8,000 workers are affected

SO alarmed was the nation when the five, powerful, white railroad brotherhoods threatened to strike for higher wages, that the labor victory won by the 8,000 Pullman porters over the rich Pullman Company did not get much of a "play" in the daily news. But, on the very day that the railroad brotherhoods authorized strike action, Champ Cary, vice-president of the Pullman Company, entered conference rooms in Chicago and said:

"Gentlemen, the Pullman Company is ready to sign."

That statement on August 25, meant increases of some million and one-quarter dollars for the porters—an average increase of about $12 per month; it ended negotiations which had started in April and culminated a struggle for better working conditions that was begun exactly twelve years earlier, to the day, when the white-coated and black-capped servitors to Pullman car travelers organized the Brotherhood of Sleeping Car Porters.

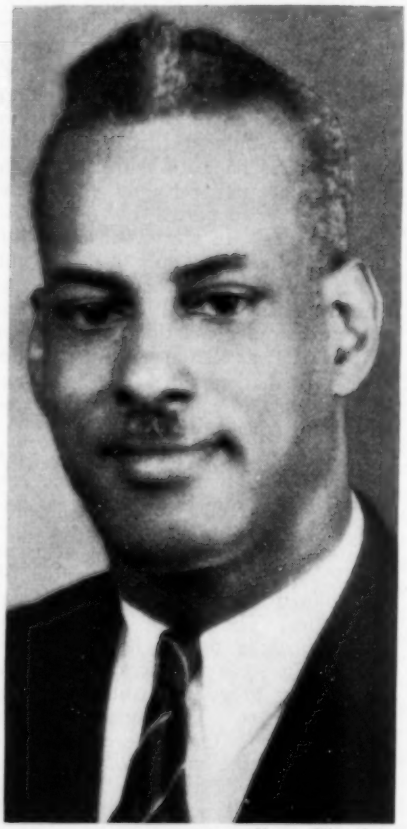
Under the eyes of representatives of the United States Mediation Board, Mr. Cary and A. Philip Randolph, international president of the Brotherhood, signed a twenty-two page contract—and Mr. Cary walked around the long table and shook the hand of each of the eight Brotherhood officials present.

"Now we are going to be friends. You have conducted a clean fight, and I congratulate you," Mr. Cary said.

The Negro porter of the Pullman service has become almost a legendary character. Laudatory pens have painted him as "dusky, grinning, and immaculate;" his glittering white teeth have been singled out for special mention; he has been compared to "a mother hen watching over her solitary chick;" he has been eulogized as the "ebony autocrat who presides so genially and yet so firmly" over the sleeping car in his charge; he has been held to be as important a factor in luxurious travelling as the Pullman coach itself.

But even Pullman porters must eat—and they want to live as well as they can and take care of their women folk and children!

Down the years tips have been their greatest income, but tips were uncertain even to the men on the "fat" runs, while they were little or nothing on the poor runs. When in 1915, the porter's pay was $27.50 per month for the first fifteen years, tipping had to be more than "mighty good" for the porter to end the month with anything like a fat envelope.



Vernon King photo

ASHLEY L. TOTTEN
International secretary-treasurer of the Brotherhood

Minimum Raised by $12

The agreement, which is good to October 1939, raises the minimum monthly salary from $77.50 to $89.50 (a total increase for this year of about $1,152,000) and it provides better conditions as to hours of work, overtime, security of tenure, and effective union representation.

No more will porters have to make a run of over 11,000 miles before they can get overtime; no more will they have to put in a 440-hour month to get a minimum monthly pay of $77.50; no more can they be disciplined without right of genuine appeal; no more can the company union "muff" their chances to have real union power and strength.

Called the greatest economic stroke ever made by, and in the interest of, Negroes, the new contract provides that a porter in a standard car will be paid $89.50 per month to start; those who are in their second to fifth years, will draw $93 per month; those who are putting in their sixth to fifteenth years, $97 per month, and those who have served from fifteen years on will get $100.50.

Porters in buffet and tourist cars and those in composite cars get still more, the latter reaching a high of $114 per month. Under the former wage scale the top pay for porters in standard cars was $92.50.

Maids in all cars will get from $87 to $97 per month, increases all along the line.

Porters who are in charge of cars, where no conductor is used, will be able to collect $13.50 extra per month, while those in charge of private cars will get $20 per month extra.

The work-month is set at 240 hours; straight overtime will be paid for any time over this, up to 260 hours; from this point on, time and one-half will be paid. In the past the porters got just a little more than six-tenths of a cent per mile for mileage over 11,000 per month—and it was a Chinese puzzle trying to figure out just where overtime started, and what was overtime and what not, officers of the Pullman porters' organization declare.

Men called for station duty will get forty cents an hour instead of the former twenty-five cents—and when called and not used, they must be paid for four hours, just as if they had worked that long.

In addition, whenever a porter is fired, he is entitled to a hearing and to have his interests represented by the Brotherhood of Sleeping Car Porters which is mentioned by name in the contract as the only and legal representative of the porters and maids. Even the Filipino

porters in the service come under the Brotherhood's agreement.

Other concessions allow the porter to take time out for resting on his night trip, "wherever the requirements of the service permit," and a porter may get a pass for travel, and the use of a top berth, when on the business of the Brotherhood, such as going to a convention.

Advance for Race

As important as is this lucrative contract as a labor victory to the Pullman porters, it is even more important to the Negro race as a whole, from the point of view of the Negro's up-hill climb for respect, recognition and influence, and economic advancement. The porters' accomplishment undoubtedly marks the first time that an all-Negro union has signed a contract with one of America's largest industrial organizations; this is the first time that Negroes have contributed so much of their own pennies (some million and one-half dollars) to push a fight for their economic betterment; this is the first time they have stuck together so long in a struggle in which there were so many odds against them; this is the first time that so important a step forward has been made under entirely Negro leadership.

"Not a cent came to us from any other source but the porters," Ashley L. Totten, international secretary-treasurer of the Brotherhood said, "and it takes some $200,000 each year to keep our organization going, with field workers, legal aid, office help, and so forth.

"There were times when we have had to pay a lump $3,000 for the services of an economist and as much as $8,000 to a lawyer, and during the years of depression it was a most trying time for all of us. Not only was money lacking, but until 1934, the Pullman Company seemed able to avoid facing us in conference; rulings of the court, the company union, everything, seemed against us. But the men of the Brotherhood stuck, although some of them lost their jobs in their loyalty to their organization."

Mr. Totten was a member in 1925 of the first wage conference between the Pullman Company and the porters under the Plan of Employee Representation—a company union arrangement. When he saw that "nothing happened" at this meeting, he decided that an organization independent of the employing company was the thing needed—and he began at once to establish one.

Knowing what the strong railroad brotherhoods had done for their members, many Pullman porters were glad to sign up, but a large number were apprehensive of any kind of trade union which would put them in an army opposed to the company which gave them their jobs.

Willis Allen photo

Secretarial staff in the international headquarters of the Brotherhood, Harlem, New York

These men who got their nickname of "George" because they were first popularly referred to as "the boys of George Mortimer Pullman," builder of the first Pullman car, were not inclined to forget the hand that fed them. But enough were favorably impressed to make the launching of the Brotherhood of Sleeping Car Porters possible.

Randolph Chosen Leader

Realizing that labor negotiations call for trained leadership, the porters turned to Mr. Randolph, who was then editor of *The Messenger,* militant, intellectual magazine published in Harlem with readers of both races throughout the country. Randolph was known to be courageous and reliable, a man of integrity, and of keen mind. He was also peculiarly well trained for the kind of work he would have to do.

He had majored in labor economics at the College of the City of New York, following his earlier training at Bethune-Cookman College, Daytona Beach, in his home state of Florida. In addition, he had studied philosophy and psychology at the People's Institute, New York City, and had already gained tremendous experience in labor organization and relations.

In the years preceding the World War, he had organized the first elevators' and starters' union affiliated with the American Federation of Labor; he assisted in the organization of the Negro motion picture operators and garment workers of New York, and helped to bring about the unionization of the longshoremen in Philadelphia.

During the war he did not join the bandwagon of Negroes who forgave and forgot all the evils Negroes suffered; instead, he wrote caustically, challengingly and critically of Uncle Sam, who was trying to save the world for democracy while Negroes were still being lynched. For this he was called "the most dangerous Negro in America," by the War Department, and shortly after the war, some one hundred per cent American in Louisiana mailed him a dead human hand.

Randolph did not run to cover and he did not "sell out," although both then and since, he has had opportunity for money and lucrative position by changing his politics from Socialist to something else, or by abandoning his fight for and with the porters. There have been months on end when he has had to go without salary and during which he has had in his hands signed checks which he was invited to fill in for whatever amount of money he wished, the condi-

(*Continued on page* 338)

Color Added

By Stetson Kennedy

The author of this story of peonage in Florida, U.S.A., in 1936, is a young white native of that state who writes us that his fiction is based upon actual conditions

THERE it was. Al barely glanced at its freshly repainted letters:

Nigger—If You Can Read
Don't Let The Sun Set On You
In Orange Mound Florida

"Ah'd bettah keep rollin," he thought, "ifen ah'm gon git mah feed an git outa town foh dark. This hyear truck's gittin in mighty bad shape."

He slowed down as he approached the side road from River Junction. He had the right-of-way, but no brakes. A white woman in a new sedan dashed out onto the highway, just in front of him. Driving over to the shoulder, he managed to escape an immediate collision. "Damn! . . . Why don she move ovah? Ah got ta git back on the road—gon hit this culvert. Wreck mah truck *sho!* If she'd ony move a little ways. Maybe ah makes hit anyhow—*gotta* try!"

He waited until it seemed his front wheels would strike the culvert—then cut sharply back on the pavement. He heard the grating, felt his truck shudder as it scraped the rear fender of the sedan. "Whoeee! . . . Now ah pays the bill! Huh! Smilin! She come neah killin us bof, an mus ain even seed me til now. *She's drivin on!* Well, this is the fus un ah ain paid foh, mah fault, or no."

Rattling along at twenty-five miles per hour, he began to whistle.

A car drove up behind, came alongside:

"Pull ovah, niggah!"

He pulled over. A bony red-faced man wearing overalls and a worn blue serge coat jerked him out of his truck and shook him.

"What'n hell ya mean running inta a white lady's car an tryin ta git way? Ya oughta be skinned alive! Whur ya from?"

"Yukon."

"Wal—git back in yer truck. Yer goin ta jail. Drive inta Jedge Mullis' Seed Store—know whur hit's at?"

"Yessuh—please don run me in Boss—*please suh.* Ah ain—"

"Shet ep an git in yer truck!"

Al drove slowly into Orange Mound, the man following close behind. They stopped in front of the seed store and the man caught him by the back of his shirt and shoved him inside.

"Jedge, this hyear niggah run inta a lady's car out on the highway and diden stop atall. Kep right on goin. He musta been runnin sixty. Tried ta git way fum me twict on the way ta town."

Judge Mullis, also wearing overalls, was carefully weighing sun-flower seed into one-pound packages. He didn't look up.

"Ya guilty niggah?"

Al considered. If it hadn't been for him, there *would* have been an accident. Still, if he said no, he'd be calling the man a liar—get beat on the head with a black-jack.

"Yessuh Jedge. Ah's guilty."

"Hundud dollahs er nine-ty days—take him on out ta the Farm, Chahlie."

Al got back into his truck, and Charlie followed him out to the Blue Jay Farm. Charlie backed Al's truck under a shed, and led him into the Superintendent's office.

"Wal Chahlie," said the Superintendent, "you ain brung me nobody in some time—looks like you picked a big un. I'm gon be needin lots more like him for the crops nex month. . . Whas your name boy?"

"Alphonse Brown."

"Ya means *Al,* doncha?"

"Yassuh . . . guess ah does . . ."

"Know damn well ya do! We don feed no uppity talkin niggahs out hyear! Come on an les git ya fixed up with a new suit o' clothes."

"Yessuh."

"What size shoe ya wear?"

"Levens."

"Hyear's tens—bigges I got."

"Cap'n—how long is ah got ta serve?"

"Pends how hard ya works. Six months maybe."

"*Six months?* . . . Cap'n—don ah git no chanct ta see mah wife?"

"You writes a letter a week—on Sundays. Taday's Tuesday."

Al thought a moment. "Tinnie's gon worry hasef sick tween now an Sunday. Ah'l ast her ta git me a lawyer. . . . Sun's sho settin on me in Orange Mound. . ."

The Superintendent waited until he had put on his stripes, and then led him to the dining hall. The gang was sitting around long board tables, watched by a guard with a shot-gun across his lap. They brought Al a tin cup of black coffee, and a plate filled with hash, boiled cabbage, and corn bread.

Al grinned at the Negro sitting next to him. "Is the vittuls allus as bad as this? Hit's hardly fitten ta eat."

"Mosely hit's wus. How you think the Sup'ntendent gits hissef a new car ever year?"

"Does ah git a secon helpin?"

"Not as ah knows of—evah heerd tell of one hog sav'n something foh anothah?"

"No," laughed Al, "kain't say as ah is."

After supper they marched back to the stone cell building. Al was put with a little yellow Negro named Slim.

"We in a helluva fix, ain we?" asked Al. "How long is you been hyear?"

"Nigh onta six months, areckon. Got bout six moh head o' me."

"Golly!" said Al. "How come?"

"Ah done a fool thing. . ."

"Say which?"

"—Ah done a fool thing. The sherf what rested me made me mad. Aftah he had done ketched me he taken me inta his office an slapped me side the head thout me sayin nothin. Then he ast me whur ah stole em—they was some dresses mah wife was needin, she had done taken sick an ah diden have no work—an when ah diden answer him right off he hit me agin. Mos knocked me outen the chair. Ah jus coulden stan hit. I taken a Coc-Cola bottle off his desk an popped him. Liked ta haf killed him. Then three moh fellahs come in an whaled tar outen me. Ah shoulda knowed bettah, but ah's glad ah done hit."

"Ya git way with the dresses?"

"Two of em. Wuth nine-ty-eight cent apiece."

"Thas good."

Al was still talking when Slim fell asleep. Most of the night he lay awake on his cot, listening to the snores that rumbled down the corridor. He wondered how many nights he would be there before Tinnie would get him out.

AT six o'clock in the morning he was shoveling crushed oyster shell onto the road approaching the Farm. Across the fields he could see the Negro women working in groups of four. Three of them were harnessed with leather straps around the waist to ploughs guided by the fourth.

"Huh!" he grunted. "Jus like mules. . ."

By mid-afternoon he was exhausted, yet the rest of the gang worked steadily. "Mus spect me ta work hard as these othah niggahs, an me jus got hyear. . ."

He gulped his supper that night as if enjoying it, and reaching his cell was the first asleep. Next morning he ached so badly he could hardly walk to the fields, but by noon was feeling better. Working hard until Sunday finally came, he at last wrote to his wife Tinnie. He told her where he was, how he got there, and asked her to please hurry and get him out. Another week he worked and worried, but no answer came from Tinnie. . . Another week, and still no letter. . .

"Boss," he asked every day, "ain ah got no lettah fum Tinnie yet?"

By the end of the third week the Boss got mad. "Niggah," he said, "I reckons as how you thinks we's runnin a corspondance club—well, we *ain't!* Bout one moh word outa you an I puts ya on ice!"

A fourth week Al brooded and grumbled. Sunday he talked to Slim: "Ah got ta fin out whas wrong with Tinnie. Sumpum done happen ta her, else she'd a wrote by now. Nobody else what'll take keer a her—ah got ta try ta git way. . ."

"Fellah tried hit week foh you got hyear," said Slim. "Boss tore his head off with buck-shot."

"Ah know. But *five* moh months—ah gotta do sumpum—ah jus *gotta!* . ."

Slim was a trusty. He had privileges, like watching the gang while the Boss went to lunch. It was about two o'clock Monday afternoon when he called the Boss' attention to the fact that one of the gang was missing. The Superintendent took charge of the manhunt and locked up all the gang except Slim—he needed Slim to handle the bloodhounds. The Bosses got their .30-.30 riot guns and all went out to the fields together.

It was the hound "Man-Eater" that found Al's trail, and the pack took it up and disappeared bellowing into the hammock that surrounds Rice Creek. Deep in the hammock Al was running. With a low crouch he sped through the dense underbrush and tangled creepers, splashing through the creeks and shallow pools. He stumbled knee-deep into thick, clinging black mud. "Shoulden a tried ta git way so soon aftah the rain. Heaps easier foh them dogs ta trail. . . *Oh Jesus! Ah heahs em*—thas Man-Eater! Now ah ketches it. . ."

Far out on the edge of the swamp he could hear the hounds working out his trail. The hammock was dark because the sun was almost down, and the tall cypress trees shut out all but a few rays of light, leaving the ground smelling rank and mouldy. It was quiet except for the faint baying of the hounds and the drip of cold rain from the branches. Suddenly Al whirled and looked back. A tremulous moan, like a woman in pain, drifted down from a cypress. . . "Oh-mah-Gowd! Screech owl is a sign of *death*—could choke him ifen ah had time ta turn mah shoes upsides down. . ."

All night he twisted and plunged through the hammock, the steady baying of the hounds at his back, and the echo of the screech owl in the shadows overhead.

"Kain't run much longah," he panted. "Gotta git rid these stripes. . ."

Breaking out on the edge of the hammock, he forced his way slowly through heavy palmetto thickets, cutting his arms and legs. Down by the creek he could see smoke rising from the settlement of the hands at Gress Mill. The hounds seemed closer. He crept down to the nearest shack and whistled. A girl came out, stared a moment, and darted back inside. Soon she was back with dungarees and blue shirt.

"Ya can change theah in the outhouse," she whispered, "an then *git!* Ah'll burn them stripes soon's you've gone."

Al changed and dashed down to the creek. Wading in the shallow water along shore he splashed back toward the hammock. "Lissen at ole Man-Eater beller! Mus be he's foun mah clothes! Hyear they comes, full tilt! Ah gotta swim—creek mus be two mile wide—*Good Gawdamighty!* Wahtah's cold!"

In mid-stream he heard the baying change from its roll to a frenzied clamor—short, and ardent. "Guess ah fools em. Look at em race up and down—busy as a cat on a tin roof. *Christ! Man-Eater's swimmin out!* Two moh gon follow! Gotta swim now. . . Golly, ah's tired . . . tired . . . When is ah gon touch bottom? Ifen ah don soon, ah drowns sho. Musn' let this water scare me. How'm ah gon do no runnin aftah ah gits ovah?—Ifen ah gits ovah. . . *Praise Gawd!* Hyear's bottom. . ."

He crawled up the bank and fell exhausted, feet hanging in the water. On the other side the hounds were still baying. Man-Eater and the other two were almost across, but having a hard time. Their front paws struck out feebly as they fought to keep from going under. At last they touched bottom and waddled ashore. . . Al drew up his feet, clenched his fists. . .

"Ah kill them fool dogs! *Gawdamn em!* . . . Ah kain't run no moh. . ."

The hounds flopped down on the leaves, heads resting between their paws, too tired to even shake off the water. Al stretched out his hand—scratched Man-Eater's ear. . .

"Glory be!" he murmured, and lost consciousness.

THE next day, Deputy Charlie stopped at the Commissary in River Junction for a drink. "Yep Chahlie," said Alvery Pickett, proprietor, "got me some fine dogs—bought em offen a niggah what was by heah yestiddy evenin. Said they was the bes coon an vahmint dogs in this hyear county! Come out an have a look."

He had Man-Eater and the other two Blue Jay hounds tied to his back fence.

They found Al sobbing on the floor of his shack in Yukon. It was empty except for a picture of Joe Louis and a little framed card that Al had given Tinnie on her last birthday:

"Best wishes I send you,
Good fortune attend you,
Prosperity fair be ever
Beside you.
And nothing betide you
Save happiness rare."

Al's black shoulders shook because he was sobbing and saying, "Tinnie—Tinnie—How come ya done lef me? . . ."

He went quietly back to the Blue Jay Farm, and after they had finished beating him they put him on ice. The ice-box was cold and damp because it was made of concrete and only had one small window near the roof. It wasn't large enough for him to sit down, so he stood up.

"Please don put me on ice Boss," said Al. "Ah kain't stan hit . . . ah's sick . . . an ah's hongry—gimme some sumpum ta eat, Boss. . ."

They gave him bread and water and soon he forgot all about standing up. . .

The nex day they took him out of the ice-box so he wouldn't die in there. They put him on a cot and told him he had pneumonia. Then they gave him a letter from his wife that they had been keeping on file for a month. It was nice of them to let Al read it before he died, because it was the answer he had waited for:

Yukon, Fla.—

Al Honey—

I wus so worried Bout yore Bein missin I was mos crazy Before you writ me I diden Know if you had lef me or not But I Knew you haden Darlin I misses you somethin turbul

Al I done the Bes I could But it ain no use You Know all our niuse furnichure what we paid on so long I sold hit an paid a Lawyer what tried to git you out

But he cudent an Peoples some of them has Been so Hatefull worse than pore white trash even that I jus Kain't stan tham goin Bout Scandalizin my name I ain never goin confident nobody no more

Honey I Been so happy together But now they ain nothin to do But Brake up House-Keepin an me go home to my People in Jawja

Always your Tinnie

Al Honey I done the Bes I Knowed how

Remember Me, Mister?

Courtesy Baltimore Sun

Editorials

Old, Old Story

THE grand jury at Covington, Tenn., has reported to the judge of the circuit court there that after investigating the lynching of Albert Gooden by a mob of six men on August 16, it is unable to establish the identity of the lynchers. The jury added that it made its report with "sincere regret."

From Mississippi, the secretary to Governor Hugh White has written the N.A.A.C.P. that no report has been received as yet by the governor on the investigation he ordered into the double blow-torch lynching at Duck Hill, April 13.

Alabama has already admitted (1) that Wesley Johnson, lynched there February 2, was entirely innocent and had been arrested only to appease mob demand for a victim and (2) that the state is helpless to do anything about the lynching.

Florida, where three lynchings of 1937 have been staged, has officially closed the investigation of the double lynching at Tallahassee (which occurred a stone's throw from the state capitol) and has issued the usual perfunctory statement "deploring" the last lynching on October 4.

Georgia, of course, has not even noticed the killing of one Negro "by mistake" by a mob which was in search of another man.

It should be noted that none of the victims was accused of any sex crime.

This is an old, tragic story, familiar to every student of lynching, but we set it down because the statesmen in the senate made many pronouncements last year about the ability of the states to "deal with lynching," and about the horror of having the federal government "interfere." On November 15 a special session of Congress will convene at the call of President Roosevelt and it is inevitable that the senators from the great states of Mississippi, Georgia, Florida, Alabama and Tennessee will be shouting the same sentiments. (An exception will be Tennessee's Senator George L. Berry, who is for the anti-lynching bill.)

At that time a fair question to the gentleman from the Deep South will be: Since the record shows that the chosen method of the states in "dealing with lynching" is to have lynchings continue and do nothing about them, are you not really asking for the right to lynch?

They will sputter and deny and deplore, but stripped of florid oratory and 1865 "logic" that is just what they *are* asking.

The Church Speaks Out

THOSE of us who are plunged daily into a struggle for one or more social causes, and who are driven to sharp and often bitter comment on the evils of the day in an effort to sting to action the powers-that-be, have had good cause to castigate the church for its apathy on social issues.

Negro Americans, particularly, have had ample cause for complaint. For every Henry Ward Beecher there were a hundred clerical protagonists for slavery. Within the last quarter century lynchings have been openly applauded or silently condoned in hundreds of pulpits—and although this picture is changing rapidly, it must not be forgotten that the Rev. Dr. Henry Darlington, minister of the fashionable Church of the Heavenly Rest, at Fifth avenue and Ninetieth street, New York, approved a double lynching of two white men in California as late as November, 1933. Aside from these blessings bestowed upon brutality, the great Methodist Episcopal church has devised a scheme for corralling practically all its Negro American members into a separate "colored" conference. The appearance of a Negro today at the worship hour in many thousands of churches throughout the land would throw everyone, from custodian to minister, into confusion.

All this does not say that there are not growing numbers of churchmen, of all denominations, who are working earnestly, without equivocation, to have the church approach the color question and other social and economic issues in an honest and straightforward manner.

The most encouraging sign of this trend on a world-wide basis is to be found in the reports from the Oxford conference of Protestants, held last summer in England, whose deliberations are reported in THE CRISIS for October and November by Benjamin E. Mays.

Those who take the time to read through the long paragraphs of church language will find unmistakable condemnation of (1) fascism, especially of the Nazi German variety; (2) production for profit only; (3) racial and color prejudice, and segregation based upon them.

THE CRISIS agrees with Mr. Mays that despite these pronouncements these evils are not going to be wiped out at once, and that even churches of the denominations whose leaders formulated the statement will continue to violate both the letter and the spirit. But we submit that the bold outline of position is a long step forward, proving that the church is not unaware of the evils; and proving, furthermore, that recognition and condemnation of them has got beyond the individual convictions of a minority of real leaders and become an official creed of great groups.

THE CRISIS, under no illusions about the effectiveness of pronouncements *per se*, nevertheless salutes this progress as new ground gained in a struggle which all sensible people recognize must be a long and painfully slow one.

Negro History at Popular Price

A COMMENDABLE venture which should receive wide support is the publication, beginning with October, of the monthly *Negro History Bulletin* by the Association for the Study of Negro Life and History in Washington, D. C. Dr. Carter G. Woodson is the managing editor and is assisted by an editorial board of able and informed writers. The little paper gives interesting facts on Negro history and is well illustrated. Individual subscriptions are one dollar a year and club subscriptions for classroom use are less than half that amount. THE CRISIS is more than glad to give this free advertisement because we have always believed that a way should be found to bolster up race pride with real knowledge, rather than empty boasting, with that knowledge supplied at a price within reach of all. For every person able to pay $3 or $5 for one of the historical books published by Dr. Woodson, there are fifty or a hundred able to pay a dollar a year for an informative pamphlet.

North Carolina Does It Again

JUST for the sake of the record, THE CRISIS wishes to report that for the second year in succession the football team of the University of North Carolina came to New York, October 9 and played against the team of New York University, which has Ed Williams, 217-pound colored star, as one of its backfield men. The Tar Heels defeated New York, but N.Y.U. followers cannot advance the alibi that the southerners weakened them by refusing to play against a Negro. This is a brand of sportsmanship which other southern universities might copy from progressively liberal Chapel Hill.

Pullman Porters

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tion being that he turn his back on the Brotherhood of Sleeping Car Porters, but he drew his belt in a notch and returned the check or tore it up. He wouldn't sell his people down the river.

As of Randolph and Totten, so of M. P. Webster and other officers of the Brotherhood; they never had to be questioned about their loyalty to the rank and file. Some Negro newspaper editors and "leaders" lined up on the side of the Pullman company and in print and on platform told the porters they were throwing away their money to join the Brotherhood. The company union was strengthened and the "stool-pigeons" and "pets" that are found in every working group bore from within. Organizers of the Brotherhood were even beaten by thugs, Totten, himself, having been sent to a Kansas City hospital for six weeks.

Struggle Against Odds

Although the depression hit the Brotherhood terrifically, the officers merely moved from their many-roomed headquarters to a one-room office and retrenched—but they did not weaken in carrying the fight to the Pullman company in every way they could.

The Pullman company chose not to recognize the Brotherhood, but to do business under its Employee Plan of Representation. Under the old Railway Labor Act, the brotherhood tried to bring the company around the conference table but failed. In 1930 the U. S. supreme court handed down a decision in the case of Texas, New Orleans Railroad vs. the Railway Clerks, ordering the railroad to desist from operating its company union. The next year, the Pullman porters went into Federal Court for the specific purpose of putting an end to the Employee Plan of Representation, but Judge Woodard in Chicago decided that the Employee Plan of Representation of Pullman was not a company union, and refused to issue an injunction against its operation.

Employing the best of lawyers and economists, for the next three years the Brotherhood used all its resources to get the Railroad Labor Act amended, and this it finally accomplished in 1934, with sleeping car porters and dining car employees definitely named as coming under the act.

Under this amended act in 1934, the brotherhood got its first real chance to bring the Pullman company into conference; when the going was still not easy, then the National Mediation Board was appealed to and it ordered that the Pullman employees be polled to establish

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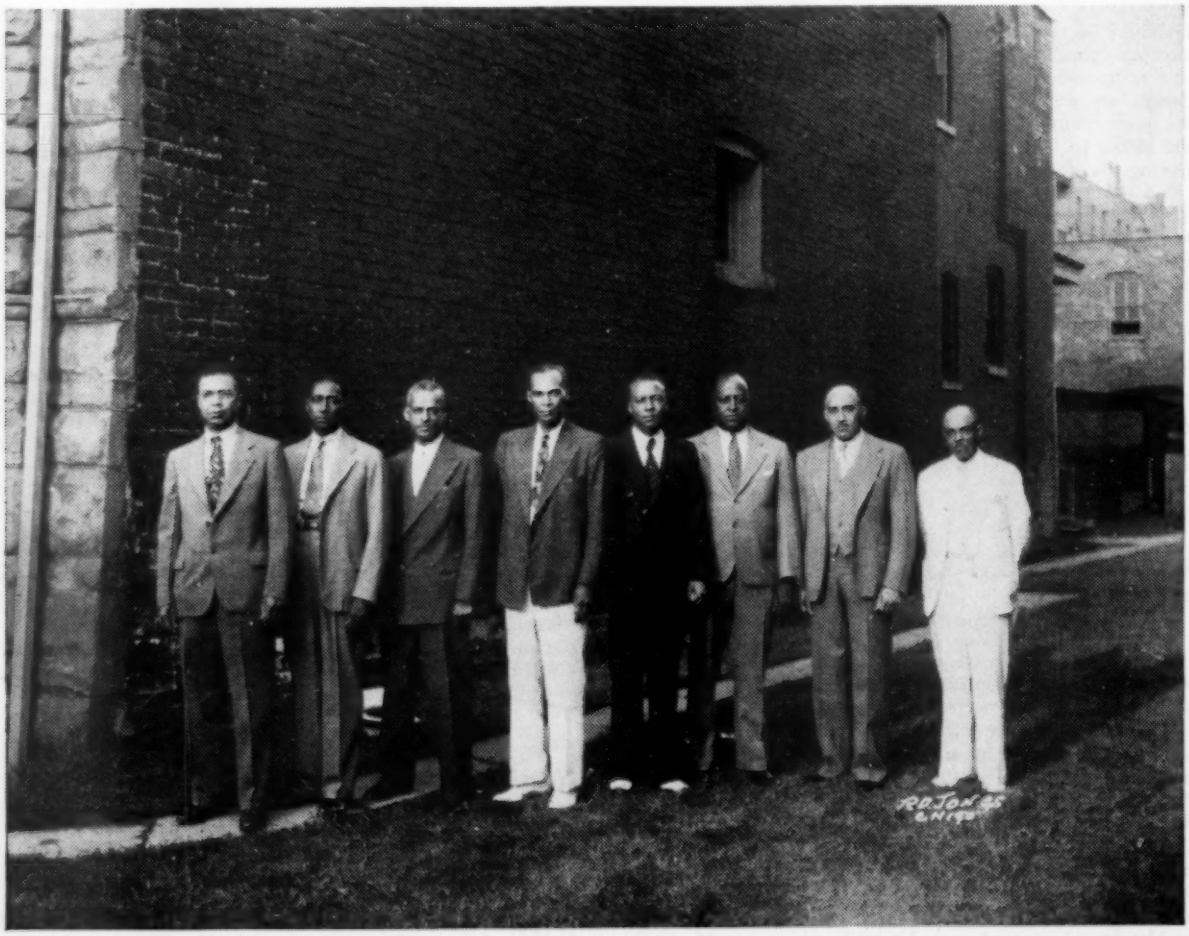

The committee which signed the agreement, left to right: L. O. Manson, vice-president, Chicago; Benny Smith, 2nd international vice-president; Ashley L. Totten, international secretary-treasurer; T. T. Patterson, vice-president, New York; A. Philip Randolph, international president; M. P. Webster, 1st international vice-president; C. L. Dellums, 4th international vice-president; E. J. Bradley, 3rd international vice-president

From the Press of the Nation

Editorial of the Month

Where the Difference Lies

Greensboro, N. C., *News*

ATTEMPTING to use the Denhardt slaying in Kentucky to make a point against the federal anti-lynching law which impends, the Wilmington Morning *Star,* it seems to us, all unconsciously drives home the very reason which has led us to believe that such Washington enactment is necessary.

Citing the circumstances under which the Kentuckian was slain, shot down, while awaiting trial for murder, by three brothers of his alleged victim, our Wilmington contemporary asserts that "it was as much a lynching as when a Negro is dragged away by a mob." Elaborating upon that assertion, which we are perfectly willing to accept, the Morning *Star* continues:

"Therefore, the Denhardt killing of a person to satisfy a real or fancied grievance and without benefit of trial. A mob is two or more persons banded together for violation of the law.

"Therefore, the Denhardt killing was a lynching by a mob.

"Would the federal lynching law as proposed cover such occurrences?

"We believe not.

"Neither would it cover gang killings that occasionally punctuate the tranquillity of the larger centers."

What our Wilmington contemporary misses, however, is the denouement. The slayers of General Denhardt have been taken in custody and lodged behind the bars to stand trial for their offending, their interference with due processes of justice. In gangster murders retribution has followed in many, many instances. The authorities ultimately get their gangster, even though it is necessary in some events to bring federal agents into the cases and resort to income tax charges to take criminal big shots out of circulation.

In sharpest contrast, however, is the aftermath of lynching as the South knows and accepts the word. Can our Wilmington contemporary cite an instance where mob members have been discovered, jailed, tried or convicted for their extra-legal exaction of a life? If state or local authorities will get mobsters as they have got General Denhardt's slayers, the need for federal sleuthing will obviously be removed. But the record so far is starkly and graphically in the other direction. The stock argument that lynchings are on the wane is beside the basic point. So long as there is a single mobbery and its perpetrators go undiscovered and unpunished, the need for intervention by a stronger, more intelligent and impartial branch of the government will continue to exist.

. . . Justice Black's statement did not satisfy us. He is the only person who could have explained why he joined the Klan. He refused to give that reason. He must have known the things for which the Klan stood. Knowing them, he must have believed in them and supported them. He had a perfect right to do so. But after exercising that privilege he forfeited the respect of all decent Americans. And such disrespect kills his influence as a Justice of the Supreme Court. The white robe of the Klan over-shadows the black robe of the Bench.—Philadelphia *Tribune.*

The bystander risks becoming involved in the fight. For that reason the United States should withdraw its nationals and its warships from the zone where the Chinese and Japanese are fighting. . . .

Whatever the merits of the Sino-Japanese conflict, it is not our fight. It is true that American property and American lives are threatened. But the best way to meet that threat is not the old way. It will be far cheaper to indemnify our citizens for their losses in China than to pay the cost of guarding them . . . —*The Call,* Kansas City, Mo.

News that Watt Terry, New York colored man who some years ago, was rated as a millionaire real estate operator, was evicted from his office in Harlem last week for non-payment of $257 back rent . . .

If a match king, rated as a multi-millionaire committed suicide when he could not borrow enough to keep up his weekly payroll, and an international banker, better known as a builder of empires, dies practically broke, it is no disgrace for a colored man just out of slavery and who through his own initiative and self-reliance built up a business worth a million over a period of years, to be evicted because of a devolvement over which he had no control . . . —The Louisville *Leader.*

. . . The *Black Dispatch* hates to think that today on the Supreme Court of the United States there is a man who once knelt and took the Klan oath. But regardless to our likes or dislikes, such a man does sit in that august tribunal. He is there clothed with all of the power and influence of any other justice . . .

Forgetting his former Klan membership for a moment, Negroes should recall that President Roosevelt placed Hugo Lafayette Black on the Supreme Court bench because of his economic views. Negroes have for 70-odd years been kukluxed in their economic rights. Strange as it may seem, here is a man who comes from Alabama, who if allowed to interpret his views on labor into our fundamental instrument, will lay the foundation for economic growth and stability among black laborers such as they have never known. —Oklahoma City *Black Dispatch.*

The N.A.A.C.P. has wired the A. F. L., now in session in Denver, urging that it reprimand all labor unions which exclude Negroes from membership, a policy which is contrary to public pronouncements of the high officials of the union. It asked further that all organizations refusing to take such course be excluded from the A. F. L.

As far as Negroes are concerned, this is the outstanding difference between the A. F. L. and the C. I. O. Lewis, the head of the U.M.W. and the C.I.O. has been able to get this policy down to the local unions to the extent that less discrimination prevails in the U.M.W. than in most unions. This insistence upon the organization of all men in an industry as advocated by the C.I.O. is more in line with the thing Negro labor wants. The A.F.L. has talked it, but in practice has not gone very far . . . Iowa *Bystander.*

The House of Labor is divided in civil war. The leaders of the A. F. of L. denounce the C.I.O. and organize unions to compete with C.I.O. unions. The leaders of the C.I.O. respond with equally bitter denunciations and with competitive strikes. Somewhere behind the firing lines, reactionary employers dream of establishing complete economic slavery in the aftermath of this civil war . . . Chicago *Defender.*

World Churchmen Score Prejudice

By Benjamin E. Mays

This second article by Mr. Mays outlines concrete pronouncements made by the Oxford Conference last summer on various questions of world-wide importance, among them race prejudice and segregation

IN last month's article a critical appraisal was made of the Oxford Conference. In this article an effort is made to show the conference at work and a few of its outstanding findings. Platform addresses were given by such outstanding men as The Most Reverend Dr. Cosmo Lang, Archbishop of Canterbury; Doctor John R. Mott, President of the International Missionary Council; The Right Honorable Viscount Halifax, Chancellor of the University of Oxford; Doctor J. H. Oldham; Professor H. P. Van Dusen; Professor Reinhold Niebuhr; Doctor T. Z. Koo; Professor S. Zankov; The Reverend Justin Wroe Nixon; M. Le Pasteur pierre Maury; Doctor S. M. Cavert; Professor Emil Brunner; Rt. Reverend the Lord Bishop of Chichester; The Most Reverend the Archbishop of York; The Reverend Professor John Baillie; The Very Reverend M. R. Matthews, Dean of St. Paul; The Reverend Chukichi Yasuda; the Reverend William Paton and a few others.

The major work of the conference was done in the five commissions: Church and Community of which Sir Walter Moberly was chairman; Church and State under the chairmanship of Professor Max Huber; Church, Community and State in Relation to the Economic Order, chaired by J. P. R. Maud; Church, Community and State in Relation to Education of which President Henry Sloane Coffin was chairman, and the Universal Church and the World of Nations under the chairmanship of President John MacKay.

All official delegates were members of one of the five commissions. For about a week the commissions met to discuss the issues peculiar to their theme and to prepare their reports to be presented to the plenary session near the end. The data with which each commission began had been prepared during the whole of two years by experts in the respective fields. But even so these data were only a starting point because whereas three or five experts had been working for months, now scores of experts were present to sit in judgment on the material assembled. When each commission reported to the full session, an almost new document was presented. This is understandable when one knows the calibre of men who composed the commission. After the reports had been scrutinized by the experts in each group, they were turned over to drafting committees who revised the original documents in the light of discussions made on the floor. The drafting committees brought their revised editions back to their respective commissions and then they were further criticized before being presented to the plenary sessions. After a four hours-debate on each report the official delegates voted approval or rejection of the report.

Discussions on the reports in the plenary sessions were limited to seven minutes per man. I doubt if any one person spoke more than once during the plenary sessions which totaled twenty or more hours. If one wanted to speak to a report he had to sign his name on a card and present it to the chairman in advance. For the most part, John R. Mott, the master chairman, presided during the plenary sessions. He sought at all times to have as many countries and different points of view represented as possible.

On the average about eighteen or twenty people had time to speak on a report. For example, there were nineteen speakers who spoke on the Church and the Community. Three were from Great Britain; five were from the United States; two were representatives of the Eastern Orthodox Church; five came from the Continent; three were Orientals and one was a South African. Two of the five who spoke from the United States were Negroes, Doctor Willis J. King of Gammon Theological Seminary and the writer. Bishop Hamlett of the Colored Methodist Episcopal Church spoke in the plenary session when the Commission on Education made its report.

Significant Pronouncements

It will not be possible to summarize the findings of all five reports but a few outstanding utterances will help one to visualize what they were like.

Let us review first the report on the Church and Community. It was one of the most straightforward of the reports. The report declares that the world is divided and disunited today as probably only once or twice before in human history. "The traditional pieties and loyalties and standards of conduct have lost their unquestioned authority, and no new ones have taken their place." This condition has caused community life to be thrown into confusion, and disintegration has set in on a universal scale. These conditions challenge the church to seek the cause and the way out.

The commission did not hesitate to declare that the world is in chaos and confusion primarily because men and women have fallen away from God in sin, and human life has sought to organize itself into a unity on a "secularistic and humanistic" basis; ignoring and forgetting the fact that there is a divine will and power without which no unity can be established, and without which no society can be built permanently. It makes plain the fact that no society can achieve unity by making a nation, race, or class the supreme object of devotion. Any society or nation that seeks unity this way is doomed to failure, because unity and security can be found only in God and divine human fellowship.

The commission made it perfectly clear that the Christian who would be absolutely loyal to the Master and who gives only secondary allegiance to his community is bound to find himself at times cooperating with forces that are working contrary to the will of God. This will be true whether one speaks of the local community as we do in the United States, or the national community (Volk) as in Germany. What the Christian is to do at this point is clearly set forth in the following quotation: "That the ways of the community or Nation may reach such a pitch of evil that there is no option for the church but to repudiate them altogether and even at times refuse cooperation with them can hardly be questioned in view of contemporary events, but just where that point is must be left to the guidance of the spirit. The church is under obligation never to lose sight of its one supreme calling, to bear costing witness in deed as well as in word, to the higher way of life in Christ. And where it feels bound to accept only a partial approach to the perfect will of Christ, it must keep its spirit sensitive and humble by continued acknowledgment before God of the sin of mankind which is wresting the will of God to evil ends, and in which it is itself implicated."

The report speaks with prophetic insight when it declares that national egotism of whatever form whereby the love for one's own group or race leads

to the maltreatment of another race or group, or causes a member of one nation to fail to appreciate the gifts of a member of another nation is "Sin and a rebellion against God, who is Creator and Lord of all peoples. Even more, to see in one's nation the source and standard of revelation or in any way to give the nation divine status is sin." Americans played an important part in the formulation of the statement on race. Most aggressive among them were Willis J. King, Atlanta; Henry Van Dusen, New York; Edwin E. Aubrey, Chicago; H. Paul Douglass, Montclair, New Jersey and Robert W. Searle, New York.

The Church Must Not Segregate

Of the five reports the section on the Church and Community has the finest statement on race. It is significant, too, because the report was almost unanimously adopted despite the fact a Scotchman from South Africa opposed the section on race, because, he argued, it would not be accepted in South Africa. It must be true that the race situation in South Africa is probably the worst in the world because white men from South Africa seem to tremble when anything strikes at segregation in Christian bodies.

It was a white man from South Africa who opposed vigorously the report of Doctor Channing H. Tobias in the World Conference of the Young Men's Christian Association in India when he urged the YMCA's of the world to go on record as opposing an exclusive membership policy based on race. It will be well to report in full what the conference said about the Church and Race:

"Even deeper are the distinctions of race. The existence of black races, yellow races is to be accepted gladly and reverently as full of possibilities under God's purposes for the enrichment of human life. And there is no room for any differentiation between the races as to their intrinsic value. All share alike in the concern of God, being created by Him to bring their unique and distinctive contributions to His service in the world.

"Here again, however, the gift can be, and is, abused. The sin of man asserts itself in racial pride, racial hatreds, and persecutions and in the exploitations of other races. Against this in all its forms the church is called by God to set its face implacably and to utter its word unequivocally, both within and without its own borders.

"Moreover, it is a first responsibility of the church to demonstrate within its own fellowship the reality of community as God intends it. It is commissioned to call all men into the church, into a divine society that transcends all national and racial limitations and divisions. In the services of worship, in its more informal fellowship, in its organization, and in the truly Christian home, there can be no place for discriminations of race or color. There is neither Jew nor Greek, bond nor free, for ye are all one in Christ. A church which allows her lines of action to be determined by racial discrimination denies the Gospel whose proclamation is her task and commission."

Though recognizing that the local churches in the United States and other sections of the world where discrimination in worship is practiced will not heed the findings of Oxford on this point, it was gratifying to find that the conference did not in any way condone segregation in God's house and it did not in any way try to justify it. As long as the Christian church clings to the ideals of Jesus in pronouncements, though denying them in practice, there is hope that the pangs of Christian conscience will eventually cause the church to repent so that it will actually mean what it says when it preaches the fatherhood of God and the brotherhood of man. As I watched the reactions of the conference when the gentleman from South Africa finished his plea that certain parts of the section on race be deleted, my heart was lifted up. When the gentleman sat down no one applauded and as he spoke one could read disapproval of his utterances on the faces of most of the members of the audience. It was both triumphant and pathetic. Triumphant for the conference but pathetic that a so-called follower of the Christ could have the nerve to plead for the continuance of a segregated church.

No Economic System Endorsed

Let us glance a moment at the reports on the Church and the Economic Order and the one on the Church and State. I think it was wise and Christian for the conference to endorse no special economic system. It could not endorse everything in the capitalistic system, and certainly there are many things in both fascism and communism that are anti-Christian. Feeling this way, the Commission on Economics felt called upon to set forth Christian standards whereby all economic systems might be judged. The conference condemned an undue emphasis upon the spirit of acquisitiveness; it condemned unnecessary economic inequalities; it criticized the irresponsible possession of economic power and declared that any economic order that denied Christian vocations to its people was anti-Christ and in the final analysis would destroy itself.

The Commission on Economics declared: "We are warned by the New Testament that riches are a danger to their possessors, and experience would appear to confirm that diagnosis. It is not possible to serve both God and Mammon. When the necessary work of society is so organized as to make the acquisition of wealth the chief criterion of success and significance, it encourages a feverish scramble for money, and a false respect for the victors in the struggle, which is as fatal in its moral consequences as any other form of idolatry. In so far as the pursuit of monetary gain becomes the dominant factor in the lives of men, the quality of society undergoes a subtle disintegration. That such a society should be the scene of a perpetual conflict of interests, sometimes concealed, sometimes overt, between the economic groups composing them, is not surprising. Men can cooperate only in so far as they are united by allegiance to a common purpose which is recognized as superior to their sectional interests. As long as industry is organized primarily, not for the service of the community but with the object of producing a purely financial result for some of its members, it cannot be recognized as properly fulfilling its social purpose."

Though recognizing the fact that the state in its own sphere is the highest authority, the Commission and the conference generally was quick to point out that the state itself is under the judgment of God. The following quotation is explicit at that point:

"At the same time we recognize that the State as a specific form and the dominating expression of man's life in this world of sin may, by its very power and its monopoly of the means of coercion, become an instrument of evil. Since we believe in the Holy God as the source of justice, we do not consider the State as the ultimate source of law but rather as its guarantor. It is not the Lord, but the servant of justice. There can be for the Christian no ultimate authority, but very God."

In the light of the above the Conference declared that the state has a dual relationship to the church. It is an order within which Christians must not only live but while they live, they must bear eternal witness to Christ. Furthermore the conference emphasized the fact that the State as an institution may either promote or hinder the mission of the church. When it hinders the mission of the church, it is the duty of the church to oppose the state. The church may be called upon in differing historical situations to take issues against the state by way of non-cooperation, criticism or even opposition.

Function of Church and State

The Church is the "trustee of God's redeeming Gospel." The State is "the

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A New War on Rural Diseases

By Edward Lawson

Among the many activities of the WPA has been its attack, under direction of public health officials, upon some of the causes of diseases especially prevalent in rural areas of the nation

ALTHOUGH it affects millions of people, hookworm—which to a large extent is responsible for the Southern Negro's reputation for slothfulness and lack of ambition—is one disease that is 100% curable, and can be prevented by simple means, says Dr. Victor Heiser in his best-selling autobiography, "An American Doctor's Odyssey."

The cause of the trouble, Dr. Heiser explains, is the tiny worm—just large enough to be seen with the naked eye—which hooks itself into the inner coat of the intestine, sucks blood, and multiplies rapidly. Five hundred of the worms are enough to produce serious symptoms, but a person may harbor as many as 10,000 without knowing what is wrong.

"Victims appear to be constantly fatigued and anemic. Their skins grow colorless, their gums pale, their hair turns gray and brittle, and their appetites become unnaturally large. Many work well Monday after resting all day Sunday, get along fairly Tuesday, but are all tired out by Wednesday and thereafter do little work the rest of the week."

The worms, Dr. Heiser explains, lay eggs in tremendous quantities, and if these eggs, when expelled from the body, happen to fall on warm, moist soil in dark places, they hatch out and are capable of remaining in one spot for many weeks in patient anticipation of a passing foot or ankle. Once they have worked their way through the skin into the body, they wriggle into the veins, eventually finding their journey's end in the small intestine. By sucking the victim's blood, they dwarf his body, inhibit his mind, and make him more susceptible to other diseases.

Dr. Heiser tells of the first setting up of dispensaries to give hookworm treatment in rural communities of the South, where the disease is most prevalent, in 1914. The results were encouraging. Some children who, before the treatment, had shown low mentality, began to show a vastly increased intelligence quotient. Among the adults a grateful population was eventually restored to gainful occupations.

The next step toward control of the disease, he says, was to show how easily it could be prevented.

"Over half of the rural people of the South polluted the ground as nonchalantly as animals," he writes. "Every conceivable method of instruction was used to convince them that, if they would build proper latrines and use them, they would do away not only with hookworm but with typhoid, dysentery, and other intestinal-borne diseases. The process was slow, but the idea was finally implanted. . . ."

Dr. Heiser's work, continued since 1914 by the various state boards of health with the aid of the Rockefeller foundation, was extremely important in lowering the morbidity rate not only from hookworm, but from all other diseases borne by filth, including dysentery, pellagra, typhoid fever, and enteritis.

However, these diseases could not be entirely checked until every family living in the area had been provided with proper means for the disposal of waste matter. The millions of insanitary outhouses used by rural dwellers, it had been discovered, were chiefly responsible for the alarming hold the disease had upon the people. To put an end to the disease, every insanitary outhouse had to be replaced; and there were millions of them.

Sponsored by Health Boards

Not until a few years ago was the very necessary replacement program undertaken on a scale large enough to show definite results. Then the federal government's Works Program—first through the Civil Works Administration, then through FERA, and finally through the WPA—undertook a nationwide sanitation program, sponsored locally by thirty-six state boards of health. As a result of this program over a million residents of rural areas and smaller towns and cities already have acquired new outdoor privies of the latest approved type. The unusual drive is paying dividends in human health and happiness through a definite lowering of the rural death rate from all communicable diseases borne by filth.

The fact that these diseases are particularly prevalent among Negroes is shown by mortality figures for 1933, the latest available, which indicate that Negroes accounted for 1,192 of a nationwide total of 3,053 deaths from typhoid fever that year, and for 582 of a total of 1,985 deaths from dysentery. The same figures show that well over half of all deaths from these diseases occurred in rural areas, where outdoor privies are in use. No definite figures are available to show the prevalence of hook worm, which rarely causes death, but the fact that it breaks down physical resistance is chiefly responsible for the high death rate from other diseases.

Individual state public health services are in direct charge of all the sanitation work now being carried on. The Works Progress Administration furnishes the labor—skilled and unskilled, all taken from local relief rolls—to build and install the structures. They may be placed on private, semi-public, and public property. Owners of the land are required to furnish only the material for construction. Officials of towns where the projects have been operated have shown themselves more than willing to cooperate in making their communities safer places in which to live, especially in unsewered sections where the menace of insanitary privies is especially dangerous.

The new-type units being built by WPA workers are more sanitary, and therefore more effective in reducing disease, than the old-timers. They are constructed scientifically, with all the latest improvements.

100,000 in West Virginia

Astonishing are the large numbers of outbuildings that have been constructed on individual order in the various states. In West Virginia over 100,000 have been built, WPA workers sustaining an average production of nearly 4,000 per month. Partly as a result, the number of typhoid cases in this state dwindled from a total of 1265 in 1932, to 513 in 1935. In the belief that sanitation is the largest problem confronting the state at this time, officials are pushing plans to replace each of the 240,000 insanitary privies that existed in the state when the program was initiated.

In Ohio, milk associations and dairies are cooperating closely with the project workers because they realize the program means better sanitation and purer milk. More than 26,000 units have al-

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Along the N.A.A.C.P. Battlefront

Anti-lynching Bill Before Special Session

The federal anti-lynching bill, which in the closing days of the last Congress in August was put on the Senate calendar as the second item of business for the next session, will come up in the special session of Congress which has been called for November 15 by President Roosevelt.

On the Senate calendar, the anti-lynching bill is definitely set down for the second item of business, the first being an agriculture bill. Observers in Washington agree that the anti-lynching bill may bring up a filibuster in the Senate by southern democrats, but practically everyone, including leading southern senators like Pat Harrison of Mississippi, concedes that the anti-lynching bill is practically certain to pass, filibuster or no filibuster.

Although even southern senators and congressmen in Georgia, Mississippi, Louisiana, and Tennessee have admitted in the past few weeks that the anti-lynching bill is sure to pass in the next session, the N.A.A.C.P., which is leading the campaign for its passage, issued a warning to all supporters of the bill not to relax their efforts until the bill is actually passed. The N.A.A.C.P. points out that a filibuster is distasteful to most senators and they will do nearly anything to avoid it and also will give in quickly unless the pressure from the voters at home is kept up until the bill is passed.

Green Says A.F. of L. Is Against Jim Crow

In response to a telegram from the N.A.A.C.P. calling upon the American Federation of Labor in its 57th annual convention at Denver, Colo., to wipe out the color line in the A. F. of L. and to fight the proposed revision of the wages and hours bill to make it more acceptable to the South, William Green, president of the A. F. of L., has wired the N.A.A.C.P. that the federation seeks to bring about "the elimination of discrimination against any class of workers because of race, creed or color."

The N.A.A.C.P. had urged the A. F. of L. to suspend affiliated unions which refuse to abolish the color line, but on this point Mr. Green's telegram was silent. However, A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters, raised the question of discrimination by unions at the session October 7. The reply was that the federation had no control over the constitutions of affiliated unions and could only request them not to bar Negroes.

A resolution advocating that the federation support a federal anti-lynching bill was opposed by P. D. Jackson, head of the Central Labor Council of Dallas, Texas, but again Mr. Randolph arose and stated that the federation could not fail to approve such a resolution. On a vote a chorus of "ayes" supported the resolution while Mr. Jackson yelled a lone "no."

The complete reply of President Green follows:

"We have constantly endeavored to amend wages and hours bill referred to in your telegram and letter so as to make it equitable and just to all. We have always opposed the recognition and maintenance of differentials in wages between sections of the country in favor of one section and against another. Furthermore it is the policy of the American Federation of Labor to bring about the elimination of discrimination against any class of workers because of race, creed or color. We have made tremendous progress in the accomplishment of this purpose. We shall continue our efforts in this direction."

William T. McKnight Heads Ohio Branches

At the recent annual meeting of the Ohio conference of branches of the N.A.A.C.P., William T. McKnight, Toledo attorney, was elected president to succeed A. A. Andrews of Canton. The first vice-president is Emmer M. Lancaster, Akron, second vice-president, Theodore M. Berry, Cinn.; third vice-president, Jesse G. Dickinson, Columbus; secretary, Mrs. Lillian Upthegrove, Toledo; treasurer, Mrs. Hazel Tindall, Massillon. Members of the executive committee are William M. Howard, Barbee W. Durham, Mrs. J. B. Walker, Miss L. Pearl Mitchell, J. Maynard Dickerson and A. A. Andrews.

One Houston Martyr Still in Prison

Robert Tillman, former member of the 24th Infantry who was sentenced to Leavenworth prison as a result of the Houston riot of 1917 has been released from prison. The Adjutant General's office of the War Department advised the National Association for the Advancement of Colored People on October 12 that the unexecuted portion of Tillman's sentence had been remitted and he is a free man.

The N.A.A.C.P. is in the final chapter of its long campaign for the release of the famed Houston martyrs. Only one man still remains in Leavenworth, Stewart W. Phillips. Mr. Phillips would have been released years ago, but he escaped from Leavenworth and had five years of freedom. He was arrested and returned to the prison and naturally is having a harder time securing a parole than he would have had had he not escaped. The N.A.A.C.P. is continuing its efforts in Phillips' behalf, however, and is hopeful that the War Department will see fit to release him before very long.

Probe of Forced Cotton Picking Urged

The heads of the WPA in Washington and the Department of Justice officials, have been urged by the N.A.A.C.P. to investigate the many complaints coming from various southern states that colored men, women and children are being forced off of WPA jobs and out of schools to pick cotton at rates of pay much lower than WPA wages. The WPA has written the N.A.A.C.P. that its state administrators have been instructed not to force WPA workers to accept cotton picking at less than the standard wage.

Christmas Seal Sale Goal Set at $5,000

The goal for the annual sale of Christmas Seals by the N.A.A.C.P. has been set this year at $5,000 by Miss Juanita E. Jackson of the national office, who will direct the nation-wide sales effort. A new design has been created for the N.A.A.C.P. 1937 seal by Miss Louise E. Jefferson, a young Negro artist of Harlem. The seals will be distributed beginning November 1 and may be had from branches, youth councils, college chapters, and individual salesmen in all parts of the country, or direct from the national office at 69 Fifth avenue. They come in books of 200 and sell for a penny each.

Branch News

The annual meeting of the **Illinois Conference of branches** was held October 9 in Rockford with President Irvin C. Mollison, of Chicago, in the chair. Subjects for the group discussions were "Residential Segregation", "Methods of Fighting Discrimination and Inequalities in Elementary and High Schools", and "Enforcement of Civil Rights Acts and Other Laws Guaranteeing Equal Rights." Speakers included Attorney Mollison, Attorney Edwin B. Jourdain, A. C. MacNeal, president of the Chicago branch; Mrs. Myrtle Anderson, of Galesburgh, Simeon B. Osby, of Springfield, and Mrs. Isabella Wilson of Kankakee. Dr. Richard S. Grant is president of the Rockford branch.

The first meeting of the fall season was held by the **Newburgh, N. Y.,** branch October 11.

The **Rahway, N. J.,** branch met September 13 inaugurate a fall membership campaign.

The **Richmond, Va.,** branch had for its principal speaker on October 11, Thurgood Marshall, assistant special counsel of the N.A.A.C.P., who was on a short tour of branches in Virginia, North Carolina and other southern states. Dr. W. L. Ransome, pastor of the First Baptist church of South Richmond, launched the annual membership drive at the meeting following a report by Dr. J. M. Tinsley, branch president on the annual conference which met in Detroit. The Reverend C. C. Scott, pastor of the Fifth street Baptist church, presided.

The **Beacon, N. Y.,** branch held a benefit dance, October 6 at Beacon Memorial Hall. Joseph Galloway was in charge of entertainment. Other committee members were William Grayson, Jane Williams, Weldon Worsham and Arthur Geter. Mrs. Olga Galloway was in charge of ticket sales.

The **Camden, N. J.,** branch, through its president, Dr. Richard P. Bowman, is seeking to prevent the projected abandonment of the Tuckahoe, N. J., CCC camp. Dr. Bowman wrote to Senators Moore and Smathers and to Congressman Sutphin, urging that the camp be continued.

Dean William Pickens, director of branches of the N.A.A.C.P., was the speaker on October 19 for the Public Forum sponsored by the Camden, N. J., Teachers' Association.

C. A. Hansberry, secretary of the Chicago, Ill., branch, was the principal speaker on October 3 at the meeting of the **Keokuk, Iowa,** branch. Mr. Hansberry's subject was "Civil Rights, the Stepping Stone to American Independence," which contained a lengthy exposition of the civil rights laws. Others on the program were Mrs. Marriette Byrd, Mrs. Jerrietta Morton, Miss Vivian Johnson, the Reverend C. W. Carter and Mrs. Kenneth South Myers.

The **Newark, N. J.,** branch heard Oliver M. Randolph speak on Justice Black and the U. S. supreme court on October 12. A committee, of which Dr. James B. Parks is the head, reported on an investigation of police brutality. The Newark youth council wrote a letter to the Newark (N. J.) **Call** on the Justice Black situation.

Mrs. Estelle Hinkeus and Mrs. Hubert Jones of Chatham were hostesses Sunday afternoon, September 26 at a tea sponsored by the auxiliary of the **Morristown, N. J.** branch. The youth council of the Morristown branch met with Miss Lois Alexander, September 24, to plan monthly programs for the fall and winter. The new officers for the year are: Clifford G. Butler, president; Weldon Lewis, vice-president; Lois Alexander, corresponding secretary, Evelyn Watson, recording secretary, Samuel Huey, treasurer. Miss Kate Martin was chosen head of the committee to arrange for the Halloween party scheduled to be held at the home of Mr. and Mrs. L. L. Taylor, October 29.

The **Alameda county, (Cal.)** branch has set 1000 members as its goal for the fall membership drive.

The **Cincinnati, O.,** branch held a meeting September 22 to celebrate the 75th anniversary of the signing of the Emancipation Proclamation by President Lincoln. The principal address was delivered by Bishop Reverdy C. Ransom, of the African Methodist Episcopal church, who spoke on the subject "The New Emancipation."

Mrs. Daisy E. Lampkin was the guest speaker for the Inter-Collegiate club of Indianapolis, Ind., September 26.

The **Pueblo, Colo.,** branch interceded with Gov. Teller Ammons and succeeded in having the death sentence of Willis Wynn commuted to life imprisonment. Robert C. Martin, president of the branch, stated that it felt Wynn had had a fair trial, but that the death penalty was too severe. The branch met October 3 for a program which included papers by Mrs. O. W. Baker, Miss Lucia Womack, T. C. Mercer. Vocal soloists were Miss Tocoma Banks and Mathew Jones. A chorus under the direction of Mrs. H. A. Rodgers sang.

Dr. D. V. Jamison, Jr., president of the **Dothan, Ala.,** branch, and R. L. Holloway, chairman of the publicity committee, have had their letter on crime conditions among Negroes in Houston County, Ala., published in the Dothan **Eagle.** The letter deplores the fact that 90% of the murders in the county since January, 1935, were Negroes murdering Negroes and that most of the cases of assault with intent to murder were Negroes against Negroes. The letter expresses the opinion that the indifference of local public opinion and law enforcement officers to crimes concerning Negroes only is responsible for the condition and calls upon the city to enforce the law impartially. The letter also points out that a study of criminals has shown most of them have only a short grade education and the branch officers cited this in demanding better public education facilities and strict enforcement of the compulsory school law.

The branch sponsored a reception September 22 for D. B. Hannibal, newly elected school principal.

W. F. Reden, of the **Sioux Falls, S. D.,** branch, spoke to the Social Science club at Sioux Falls college September 30 on lynching.

The **Cheyenne, Wyo.,** branch held a songfest September 28 conducted by Morris H. Brown.

The **Beloit, Wis.,** branch met September 19 in the Bethel A.M.E. church. L. F. Peterson is president.

A. J. W. Schmid, U. S. Commissioner, was the speaker for the **El Paso, Texas,** branch September 26.

The **Media, Pa.,** branch heard Dean Pickens on October 14. The occasion was the opening of the fall membership drive.

The **Chester, Pa.,** branch held the first meeting of the fall season October 12 in the Wilson Auditorium. E. Carter Grasty is president.

The **Fairmont, W. Va.,** branch heard a program of music by the Senior Boys Glee Club of Dunbar high school Sunday afternoon, October 3. It was announced that the annual meeting of the branch will be held the second Sunday in November when officers will be elected and annual reports read. The branch is attempting to secure Negro representation on the board of directors of the new municipal swimming pool. A letter of protest has been sent to the Fairmont Co-operative Concert Association protesting against the barring of Negroes from membership.

Dean Pickens spoke October 10 to the students at West Virginia State college.

The monthly program of the **Charleston, W. Va.,** branch on October 10 was presented by the Be Square Civic Club under the leadership of Mrs. Thelma S. Carter.

The **Monongalia county, W. Va.,** branch has been admitted to membership in the County Council of Social Agencies.

The **Springfield, Mass.,** branch held a meeting October 6 to which it invited all the candidates for mayor in the primary election to speak on their platforms. A. H. Tavernier, delegate from the branch to the Detroit conference, reported on the meeting.

The youth council of the **Staten Island, N. Y.,** branch, staged a musical October 8 in which Daniel Haynes, formerly of the "Green Pastures" cast, took part. George Jones, Jr., also participated. The affair was under the direction of Miss Edna Morgan, president, and Mrs. Carrie L. Johnson.

Walter White addressed the closing meeting of the **Baltimore, Md.,** branch membership campaign October 15. Congressman Joseph A. Gavagan, sponsor of the anti-lynching bill passed in the House last April, was to have been the other speaker, but was confined to his home by illness.

The meeting of the **Jamaica, L. I.,** branch September 26 was devoted to a discussion of discrimination against Negroes in relief bureaus. Lester B. Granger, of the National Urban League, was the principal speaker. Dr. John A. Singleton is president of the branch.

A review of the work done by the **Augusta, Ga.,** branch of the N.A.A.C.P. for the years 1936–37 reveals a record of real accomplishment that has made history for Augusta and its Negro citizens. The pro-

Houston Opens Office

The Houston, Texas, branch has opened an office in Room 222, Pilgrim Building, 222 West Dallas avenue. The office is in charge of J. H. Harmon, Jr., branch secretary. The branch is settling down to steady work on the problems of Negroes in Houston with special attention to the problems of Negro workers. A mass meeting was held Sunday, November 1, for which special invitations had been sent to longshoremen's unions. C. F. Richardson is president of the branch.

gram suggested by W. C. Ervin, president, at the beginning of his term of office, included three important projects:—securing a public high school for colored children, the paving of Gwinnett street, one of the main arteries, and inducing a larger number of Negroes to register for voting.

Paid workers were obtained to help with this program. A petition signed by Negro taxpayers, asking for the establishment of a high school was presented the board of education by a delegation from the education committee of the branch composed of Dr. S. S. Johnson, William Carpenter, Rev. L. A. Pinkston, Rev. T. W. Smith, Rev. I. J. Yancey, S. L. McCoy, W. S. Hornsby, and W. C. Ervin. Strong support from other organizations and individuals both white and colored, gave further strength to this effort.

A survey of Gwinnett street was made, and a petition was presented the city council asking that the street be paved. The petition was presented by Rev. I. J. Yancey, Dr. J. S. Outler, W. S. Hornsby, representing the paving committee. The support of the Augusta daily papers was enlisted and strong editorials appeared in the columns of the Chronicle and Herald supporting both projects.

Valiant service was also rendered by the registration committee, whose duty it was to arouse the Negroes to a realization of the fact that a voteless people is a voiceless people. Workers were stationed at the city hall and county court house during the registration periods, and the list of registered Negro voters was doubled.

All this effort was further rewarded, when, at the beginning of the present school term the doors of a junior high school for Negroes opened with an enrollment of 346 students, and with a well prepared faculty in charge. An additional class will be added each year until the full four-year course is provided.

The city council has appropriated money for the paving of half of Gwinnett street, the work to begin in the near future. This is an encouraging start; but the goal will not be reached until all of Gwinnett street is paved. So the work of the paving committee continues.

These are the high lights of our work for the past two years. Not all that could have been done, but far more than we had hoped for. The officers of the Augusta branch are:

W. C. Ervin, president; S. L. McCoy, first vice-president; S. B. Thomas, secretary; J. W. Wallace, second vice-president; Mrs. J. R. Harris, assistant secretary; J. J. Sturkey, treasurer.

The executive committee members are: W. C. Ervin, S. L. McCoy, J. W. Wallace, S. B. Thomas, Mrs. J. R. Harris, J. J. Sturkey, the Rev. Charles H. Dukes, Mrs. R. C. Williams, Mrs. M. E. Braxton, the Rev. T. W. Smith, W. H. Mays, Philip Waring, Miss Ruth Wallace and W. M. Dent.

The committee chairmen are: paving, the Rev. I. J. Yancey; education, Mrs. R. C. Williams; registration, C. S. Wigfall; press, J. W. Wallace; beautification, S. L. McCoy; entertainment, Mrs. M. E. Braxton; membership, the Rev. Charles H. Dukes.

The **White Plains, N. Y.**, branch of the N.A.A.C.P. held its regular monthly meeting Sunday, September 26, at the Bethel Baptist church. The appointment of Justice Hugo L. Black of Alabama was discussed; and Dr. Errold D. Collymore, branch president, made a brief report of his visit to the U. S. Senate on the last day of the debate on the anti-lynching bill. Dr. Harry Green, president of the **Philadelphia** branch, was the principal speaker. Seven memberships were recorded at this meeting. There were one hundred and fifty persons present. The Christmas Seals Committee was appointed at this meeting.

The **New York, N. Y.**, branch opened its fall membership campaign with a luncheon on Saturday, October 2, at the 137th Street branch of the Y.W.C.A. Miss Amanda Kemp, chairman of the membership committee, was in charge. Speakers who helped to launch the meeting were, Mrs. May B. Cummings, Miss Edna Scott, Miss Jane M. Bolin, Judge Anna M. Kross, James Egret Allen, and Dean William Pickens. The goal of the drive is 2,000 members.

Dr. L. L. Patton was elected temporary chairman of a group of **Chattanooga, Tenn.**, citizens which is organizing a branch of the N.A.A.C.P. in that city. Earl Welch was chosen temporary secretary. Among the three white and seventeen colored persons present at the first meeting were:

Mr. and Mrs. O. B. Eisendrath, Drs. W. B. Davis, W. H. D. Valentine, J. M. Bynes, E. T. Field, W. A. Thompson, E. L. Scott, A. H. Logan and Patton; Professors George A. Key, W. H. Hainey, Booker T. Scruggs; Attorney W. H. Elmore and the Rev. J. B. Barber.

The **Newton, Kans.**, branch held a forum meeting, Sunday afternoon, October 17 at the A.M.E. church. Invocation by the Rev. Edward McWilliams. The Rev. L. H. Portlock, pastor of the C.M.E. church, was the principal speaker. Samuel Ridley, president of the branch, gave a report on the municipal swimming pool case which is pending in the state supreme court. We are expecting a decision soon. The program was in charge of the youth group: piano solo by Mrs. Edward Rawlins; remarks by Aldace Mercomes, D. E. Brown, secretary of the branch, read correspondence from the national office; Mrs. Ray Wagner was accompanist for the forum. Benediction by the Rev. William H. Cole. Ray Wagner was master of ceremonies.

The report on the membership campaign of the **Baltimore, Md.**, branch shows a total of $3,167.37 up to October 20. The drive was extended to surrounding counties and the total amount raised, approximately $500 was raised in the counties. Montgomery county, where the N.A.A.C.P. secured a total increase of $15,000 in colored teachers' salaries, contributed $323 in memberships. The total from the city of Baltimore was approximately $2,700. The national office in New York received $1,808.50 from the campaign which was under the direction of Miss Juanita E. Jackson.

Mrs. Daisy E. Lampkin, field secretary, who conducted the membership campaigns in Louisville and Indianapolis during the latter part of September and October, reports a total of $596 from Indianapolis and $861 from Louisville. Mrs. Lampkin is now directing a campaign for the Chicago, Ill., branch.

The **Lake Charles, La.**, branch, of which Houston Dutton is president, sent a formal letter of protest to radio station KPLC on the use of the word "nigger" and the phrase "nigger bleachers" used by an announcer describing a baseball game between Opelousas and Lake Charles. The branch is conducting a fall membership campaign. At the September meeting, President Dutton outlined the work to be done for the year. He declared the branch must fight for the constitutional rights of all colored people in Lake Charles whether they belonged to the branch or not; that better treatment for the race must be sought from the press of Lake Charles; that a playground must be secured for colored children; that the use of epithets must be protested; that an unceasing fight must be made for the right to vote; and that police brutality must be exposed and protested. An effort will be made to secure white members of the branch.

"American Stuff" Contains Negro Writings

Ho! Cra-ab man!
Ho! Cra-ab man!
Ho! Crabs, I say!

This market cry, imported from the water front streets of quaint old Charleston, S. C., and now fully acclimatized to the by-ways of Harlem, is one of seven vendors' songs collected by Frank Byrd for inclusion in "American Stuff," a new volume of Americana and folk material which the WPA Federal Writers' Project published last month.

This song of the crab man is a familiar, if ofttimes unintelligible, call in certain sections of Harlem. In and out of these back streets, the crab man, basket in arm, peddles his wares throatily singing his vendors' song. Relic of a former age and less urban culture, the crab man is frequently an aged person. But his customers are both young and old: children playing in the streets, grown-ups lounging on doorsteps, women hanging out of windows for a breath of air.

But the song of the crab man is not the only street cry heard in Harlem. There's the "natu'al bo'n cook" who "can fry po'k chops an' bake a low-down pie." There, are the "Sorrel Woman" and the "Ah-Got-Um Man," the peppersauce peddler (direct from the Caribbeas), and of course, "De Sweet Pertater Man," all crying their wares in the streets of Harlem.

The songs of these vendors were collected by Byrd right from the streets, of the community. They make a colorful contribution to "American Stuff." The book, which includes the work of both Negro and white writers, contains also a number of little known Negro spirituals, songs of black victims of southern "justice," sea island folklore, and a collection of flavorous phrases from the vernacular of Negroes living in and near Vicksburg, Miss.

In addition to this folk material, the volume includes poems by Claude McKay and Sterling Brown.

BRANCH NEWS

Send the news from your branch regularly to THE CRISIS, 69 Fifth avenue, New York. It must reach us by the first of each month.

N.A.A.C.P. Youth Council News

Cleveland, Ohio, youth council held a party Friday evening, September 24 to raise funds to send delegates to Ohio State Conferences of branches at Toledo, Ohio, Saturday and Sunday, September 25 and 26. The guests were entertained at auction bridge, bingo, other games and dancing.

Seventy new members were enrolled as as a result of the Youngstown, Ohio, membership drive which ended Friday, September 24. Eight delegates were sent to the State Conference of Branches in Toledo. The social committee is planning a Halloween party Saturday evening, October 30. They have had several successful theatre parties during the summer, and swam in the city swimming pool from which colored people have been barred for fourteen years.

Here is the tentative program of the Muskogee, Okla., youth council: to sell each month beginning November, at least 100 copies of the CRISIS, and to forward all the money from the sale to national office; to try to secure employment for Negroes at the J. C. Penny department store, and the Shouse Brothers store. The J. C. Penny store has, at intervals, employed Negroes as janitors, but even that has been discontinued for some time now; to pay national office apportionment and raise sufficient money to receive the state assembly which convenes there in April; to send at least five delegates to the twenty-ninth annual conference of the Association in Columbus, Ohio.

Boston, Mass., youth council has started its fall work with Miss Myrtle G. Campbell acting as president in the absence of Miss Julia Lewis, who is teaching at Prairie View State College in Texas. They plan a dance as the initial fund raising activity.

Many youth councils and college chapters are in the midst of their fall campaigns for members, while executive committees are in a huddle about the fast approaching date for the Youth Mass Meeting Against Educational Inequalities to be held Wednesday, November 10, during American Education Week when the topic for discussion will be "Our American Youth Problem." Some of the groups will not be able to hold the mass meeting on the prescribed day so they have chosen the Sunday before or after when they believe the crowd will be larger and more good will be done.

Talladega College Chapter, Alabama, has started the year off with Miss Catherine Cater acting president. It has already secured 50 paid members and a host of others have promised to join. The executive committee met and outlined a temporary plan to champion the cause of domestic workers in the community.

Clara Hibler, acting secretary of the Langston university group writes that they have not fully organized for this school year. However they have had their first mass meeting for memberships and have been promised the support of a large portion of the student body and faculty members as well.

Paine College Chapter, Augusta, Ga., has started its work for the year. Most of the students are enthusiastic and have pledged their support. "Stop Lynching" buttons are still going strong there. In a letter to the students the executive committee sets forth the following plan for the year (1) monthly mass meetings: the theme for discussion to center around current issues relative to Negro life; (2) to give at least two anti-lynching plays; (3) to pay our pledge to the national association; (4) to send a delegate to the twenty-ninth annual conference of the Association in Columbus, Ohio, in June; (5) to sponsor at least one formal affair.

The Youth Section of the Oklahoma State Conference of N.A.A.C.P. branches which met in Tulsa this year is working diligently for the establishment of a permanent state code of labor as it regards the Negro domestic in the state of Oklahoma, writes S. Watson Jennings, vice-president.

The Port Huron, Mich., youth council in its 1937-38 program plan to stress memberships in the fall and spring too; study of the N.A.A.C.P., its aims, purpose and achievements is given a prominent place and then the Christmas seal sale.

To One Who Doubts

By FREDERICK COOPER

If I, like the rays of the moon
Were allowed to creep
Into the stillness of your room
As you were asleep,
That I might let my words of love
Fall around your head
Softly as stardust from above
And kneel down beside your bed. . . .
Then you might believe me.

If I, like the song of the wind
Were allowed gently
To caress your hair, or your hand
With my melody
As you, unheeding, passed me by. . . .
Then, perchance, I might
Unveil things that in my heart lie. . . .
And perhaps you might. . . .
Hear and believe me.

RENOVATED

By B. M. ABRAMS

I dusted off my little heart—
  He gave it back last night,
It well deserves a fresh new start,
  And should be shining bright.
I put my smiles and hopes on top,
  Tucked sorrows under a wreath,
So when my new one comes today,
  He won't see what's underneath.

Reunion

By GWENDOLYN BROOKS

And when you come, how shall I courage gain
To let you in the room! The silver pain
Of seeing you, after so long a time!
No verse at all, and surely not my rhyme,
Can well enough express it; let it rest—
But this believe: reunion is a test.

Pullman Porters

(*Continued from page* 338)

whether the company union or the Brotherhood should be the organization representing all the workers.

Much money was spent to buy votes away from the Brotherhood, but when the ballots were counted, the Brotherhood had piled up 5,968 to the 1,422 votes for the company-inspired "benevolent association."

Speaking publicly a few days before the agreement was signed, Mr. Randolph said:

"These past years and months, we have used every legal, peaceable and honorable method to win our demands. We shall resort to drastic action only if we are forced to. We must never lose sight of the fact that whatever the working man wins, he must fight for. Nothing will be delivered to him on a silver platter."

In Chicago, taking part in the negotiations were no high-priced lawyers on the Brotherhood's side, but honest and earnest men who had studied every single labor agreement in the railroad industry, who knew what they wanted, and who were determined.

Big Task Ahead

Those men have known struggle, discouragement, and now victory. Once before they led their followers to a Promised Land—when in 1935 they wrested an international charter from the American Federation of Labor. Now they stand having made history, having tasted success. Their greatest task and responsibility is before them—a task and responsibility that also rests on every Pullman porter. It is one thing to win; it is another thing to hold on to victory and success—to remain united, to continue giving honest and intelligent leadership, and enlightened, loyal followership; to avoid splits and factions, and reinforce all gains by the continual strengthening of the Brotherhood as part of the labor movement.

When the Brotherhood first knocked at the doors of the A. F. of L., it had no luck getting recognized as a full-fledged international union. In 1929 federal charters were granted the several locals of the Brotherhood, but this was barely better than nothing, because the porters could not have unified and influential voice in the high councils of the federation. Every year thereafter, the Brotherhood applied for full recognition, and in 1935 got it after a hectic overcoming of the last vestiges of opposition.

When it was realized that the porters

could not be kept out, many of the white member unions wanted the Brotherhood to become a part of some other railroad union—one of these same organizations that have for generations barred Negroes from membership. The diehards did not want a strong, autonomous "international" union of Negroes under capable Negro leadership. With international status, the Brotherhood is in position to bring under its wings "red caps," bus attendants, and station porters and work for better conditions and pay for them also.

The work of the Brotherhood of Sleeping Car Porters is directed from international headquarters, which is located on the third floor of an unpretentious loft-like building on 135th street, near Lenox avenue, New York. Here the activities of the 43 Pullman porter centers in the United States and Canada are reported and supervised; here in one section, four secretaries are kept busy from morning to night, while in another porters coming to the city may chat, have a smoke, or play a game of billiards. Other officials headquarters are in Chicago.

Both show how the porters' money is spent. Most of it goes for projects of the greatest value to the porters and their organization. No fine fittings, no useless paraphernalia, no high-toned furniture. No "show-off"; just a beehive of work where the president and secretary in New York, and M. P. Webster, vice-president in Chicago, work as hard as anyone of the hired help, indeed much, much harder.

Rural Diseases

(*Continued from page* 342)

ready been installed in rural areas of this state.

In New Mexico, where the population is largely of Mexican and Negro origin, the sanitation project alone has provided a livelihood for an average of 227 families who otherwise would be on the relief rolls. The work is being carried on in Bernadillo, Dona Ana, San Juan and Union counties.

North Carolina is operating this type of project in every county. Whereas in the past few months activities were confined to small towns and suburban districts, the more remote communities, in which are large numbers of Negro homes, are now being reached.

In Delaware another state-wide program is being carried out. An unusual undertaking there was the installation of new disposal equipment in two camps used for religious meetings during the past summer.

Operators of the camp meetings were surprised at the reduction of sickness among those attending the meetings, and thanked county officials responsible for the installations.

In Mississippi the project accounted for a drop in typhoid morbidity from 25 per 100 population in 1933 to 17 in 1935; and for a drop in mortality figures from 6.5 to 2.9 in the same period. Statistics are not available for other diseases of this type, but they are said to show an equally marked decrease. Over 50,000 sanitary privies have been built and are now in use in the state.

Leadership

(*Continued from page* 328)

black veterans of the pick and shovel and the blast furnace. It has been won with toilers from mines, mills, laundries, factories, docks, ships, stores and canneries who caught a vision of a new era unfolding.

Perhaps these men and women, who have not found the task of organizing ordinary Negroes as difficult as our "educated" classes have always maintained, will provide the group leadership we have needed so long. Perhaps these rough and ready black organizers, shop stewards and pickets who are not afraid to go to jail for a good cause may formulate the socio-economic program we must have as a group to survive.

The oleaginous old guard leadership with its dignified beggary, its transparent evasions, its aping of Aryan superficialities, its bid for "cordial relations" at the expense of manhood, its mouthing of empty liberal phrases, and its incredible ignorance about the social and economic forces affecting the group upon which it feeds, has lost the respect and confidence of the "uneducated" who sense that something is radically wrong and want leaders who will tell them what to do.

New Xavier Library

On October 12, upon the fifth anniversary of the dedication of the original three buildings that constitute the new unit of Xavier university in New Orleans, La., the new Xavier library was dedicated. The structure is of English Gothic of buff brick, trimmed with stone. The new library has a capacity of 60,000 volumes and its interior is fitted with the most modern library fixtures. At present the library consists of 20,000 volumes. Xavier university is a monument to the Sisters of the Blessed Sacrament and undoubtedly will become the most important Catholic university for Negroes in the South.

World Churchmen

(*Continued from page* 341)

guarantor of order, justice and civil liberty." "The church's concern is to witness to men of the realities which outlast changes because they are founded on the eternal will of God. The concern of the state is to provide them with security and order in a world of sin and change. As it is the aim of the Church to create a community founded on divine love, it cannot do its work by coercion, nor must it compromise the standards embodied in God's commandments by surrender to the necessities of the day. The State, on the other hand, has the duty of maintaining public order, and therefore must use coercion and accept the limits of the practicable."

The Church's duty is to pray for the state and for those in authority. The church should teach its members to obey the state except when the state claims absolute and supreme loyalty. The church should cooperate with the state to the full in promoting the welfare of its citizens. By all means the church must criticize the state when the state "departs from the standard of justice set forth in the Word of God which may even involve the duty of disobedience to the State's command." The church must never fail to hold before men in administrative and political life those Christian ideals which insist that the dignity of man must be upheld because he was and is made in the image of God. Finally the church must seek to permeate the whole of public life with the Spirit of Christ.

Despite the limitations of Oxford it was a great conference and it will go down in history as one of the most significant church gatherings of all times.

Book Review

SAD FACED BOY by Arna Bontemps. Illustrated. Houghton Mifflin & Co., Boston. $2.00.

This is the third juvenile that Mr. Bontemps has published in addition to two distinguished novels written for adults. "Sad Faced Boy" is the story of three young brothers who come from Alabama to Harlem and form an amateur musical band, but whose nostolgia makes them return home despite its success. The book is written with real distinction and its humor, its sense of rhythm, and its mellow sympathy make it a delightful book not only for youngsters of ten, but one which their elders can read with enjoyment. It is a valuable addition to the only too small number of books suited for colored children and it will make a charming Christmas gift.

A.B.S.

Verse

The Color Game

By Gladys Mitchell

When we lived in the alley, behind Republic Square,
Abe and George went bare foot, and Doll had kinky hair;
Then we played games like lynching,
Beneath the long clothes lines;
Doll cried and felt so shamefaced,
When the White Folks called us Shines.

Our home was a dark shanty, "but good enough for us."
Grandaddy, from the canebrake, grinned and said,
"We shouldn't fuss; a nigger's home is where his hat
Can hang when cotton's hoed; and a buck who's smart
Won't tarry, with an unnatural load."

We all went to the District School;
We fought and called out names;
Though, sometimes, they forgot the feuds
And joined us in our games;
But after school the color line
Was drawn around the Square;
Our mothers washed and cooked for them,
Despite our kinky hair.

The years have harvested the site,
And now a little park,
Full-blown with lilac blossoms,
Lends odors to the dark;
And we think, "What a tiny place to hold a world of shame."
Still, somewhere in another niche, we play the color game.

To the Man Farthest Down

By William Henry Huff

If I can pluck the thistles keen
That pierce your weary feet
And bring some roses to the scene
With tender petals sweet;
If I can make your rocky road
A level path and smooth,
And make your baneful foeman's sword
An instrument to soothe
Your pain and to remove the sting
With all its scars from you,
I will have done the very thing
God put me here to do!

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Sonnet

By Mary T. Rauth

I love you, dear; so well, that should you leave
Your earthly garment, like a crumpled dress
Left fallen wearily; though I caress
Your lips forlornly, praying for reprieve,
Not yet aware, not ready to believe
That you were gone; though crowding years should press
Rudely against me—jostling years, whose stress
You kept at bay: I could not wholly grieve.

Death is a thief who steals my gleaming gold,
My jewels flashing in the firelight's play,
Silver and silks and furs, yet on his load
Heaps not my roses in their vase of gray.
My crimson roses! Death takes not away
Our love, whatever else his hands may hold.

Continuity

By Gwendolyn Brooks

Life will go on—how can you doubt;
Life will go on and on.
Why think you all of life must stop
Because your love is gone!

Oh, wrong you were to treasure so
A man, a little man!
Forget his laughter if you will,
His kisses if you can——

But never doubt life will go on
Despite your inward cold:
The dawn's red will continue red,
Noon blue, and sunset gold.

Valedictory

By Welford Wilson

All gods are dead,
Humbly languishing in traditional dust
The strength of iron
Catalysing slowly to brittle rust.

All gods are dead,
Being made of stone and stick, straw and clay;
Ominous only to those
Humans who wing the universe and prey
Upon the wormed flesh
That feebly crawls the earth.
Fit subject for laughter
Voluminous matter for mirth.

All gods are dead,
Humbly languishing in traditional dust,
The strength of iron,
The brittle of rust.

To One Sorrowing

By Frederick Cooper

What matter, dear one, if the shadow
Of sorrow's passing shall deeply hover
Closely about our heads? Tomorrow
The ray of hope shall yet burn bright, love.
For love is a fine, fine thread that weaves
Its way like a lovely thought thru our lives,
That nestles closely beneath the eaves.
Of our understanding.

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100th Anniversary

The Cheyney Training School for Teachers, at Cheyney, Pa., celebrated on October 14-16, the 100th anniversary of its founding. Roland Haynes gave a centennial recital in Pennsylvania Hall October 14. October 15 was devoted to a seminar on the education of the Negro in the North and among the speakers to appear were: Dr. Walter L. Wright, president of Lincoln University; Dr. Martin D. Jenkins, Cheyney; Mrs. Beatrice B. Clare, and John H. Brodhead, of the Philadelphia Public Schools; Principal William R. Valentine, Bordentown; Dr. D. O. Walker, president Wilberforce University; the Rev. Shelby M. Rooks, Brooklyn, N. Y.; Dr. Ambrose Caliver, office of education, Washington, D. C. The program on October 16 was a celebration of Cheyney Day and among the speakers were Dr. Rufus M. Jones, Haverford college; Dr. W. E. B. DuBois, Atlanta university; Dr. Henry M. Cadbury, Harvard university; James G. Biddle, chairman Cheyney Board of Trustees; and Dr. Leslie Pickney Hill, president of Cheyney.

New Recreation Service

The city of Greensboro, N. C., has opened a recreation center for Negroes in charge of Harry K. Parker. A well-rounded program of activities including athletics, handcraft and music is being carried out at the Windsor Community Center.

Morgan Stadium Opened

The new stadium at Morgan college, Baltimore, Md., erected by PWA at a cost of $360,000, was dedicated October 16.

Negro Congress Meets

The second meeting of the National Negro Congress in Philadelphia, Pa., October 15-17, drew an attendance of 4,500. The gathering was addressed by many eminent speakers on problems of the day and a series of resolutions was adopted setting forth the beliefs of the delegates. A. Philip Randolph is president of the Congress and John P. Davis, secretary.

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Statement of the Ownership, Management, Circulation, etc., required by the Acts of Congress of August 24, 1912, and March 3, 1933, of THE CRISIS, published monthly at New York, N. Y., for October 1, 1937.

State of New York } ss.
County of New York }

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Roy Wilkins, who, having been duly sworn according to law, deposes and says that he is the Editor of THE CRISIS, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:

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ROY WILKINS,
Editor.

Sworn to and subscribed before me this 1st day of October, 1937.

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